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TOM MOORE'S HARP.

Famous Instrument Owned by Mrs Marie Glover-Miller of New York.







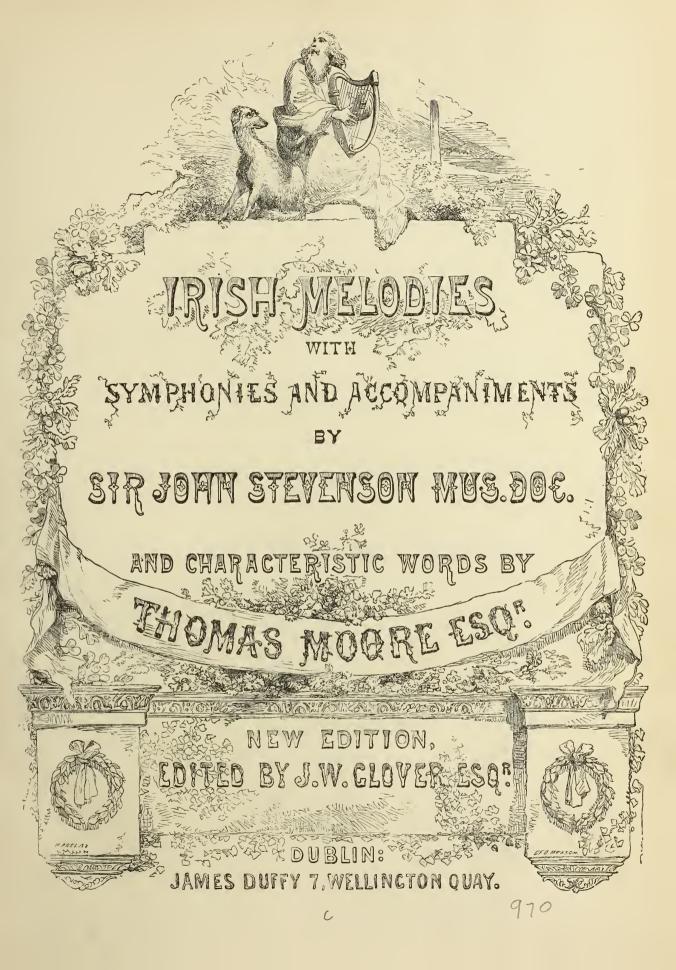












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PREFACE.

HAVING undertaken to prepare this New Edition of Moore's Irish Melodies for the press, I deem it my duty to make a few brief observations on the manner in which I have acquitted myself of the trust so generously confided to me by our eminent publisher.

In the original edition the music was printed only in connexion with the first or second verses of each melody, the remainder being merely given in letter-press, but in this Edition the words of all the verses are accompanied by the music, together with the piano-forte part in full, an arrangement which, from its great expense, has not been hitherto attempted.

In the harmonized Airs, Sir John Stevenson's chaste and beautiful arrangements have been in all cases retained.

The instrumental pieces having been originally set for two performers on the piano-forte, did not obtain, from that circumstance, the same popularity accorded to the other portions of the work. Feeling that those precious reliques, having the national character so forcibly stamped on them, should be brought within the range of individual effort, I have reset them for the piano-forte in a form more likely to become popular than that of the original duet arrangement.

In the charming song, "The Last Rose of Summer," I have ventured, without altering the melody, to suggest a few graces of expression not found in the original, in the hope that they will assist the performer in the true delivery of this beautiful and most tender melody.

In the characteristic song, "Where's the Slave so Lowly," I have introduced the dirge at the end, in a harmonized form, retaining the original melody. This version, adopted at the Commemoration of Moore, given by me in Dublin, March,

iv Preface.

1852, immediately after the Poet's death, was sung by nearly two hundred voices, and as it obtained much favour with the public, I have ventured to retain it in the present edition. Little need be said of the merits of the work, the sentiments and narrative of the songs being such as will ever recommend them to the universal praise and sympathies of mankind. Of the Airs, some are so ancient, that their origin is lost in remote antiquity; others were composed within the range of known history by the bards or itinerant musicians of Ireland; while many were produced at a comparatively modern period, mostly by Carolan, who is said to have been the last of the Bards of Ireland. Handel, Geminiani, and other eminent Musicians, have bestowed their tribute of fervent admiration on the beauties of this ancient music, whose strains are now inseparably wedded to the exquisite Poetry of Moore. These Melodies now form part of our national inheritance—something which Ireland may truly call her own, and which shall always be looked upon as one of the most interesting and happy efforts of genius ever bequeathed to any country.

The public will acknowledge that Mr. Duffy, to whose spirited enterprise Ireland is so greatly indebted, has spared no expense to make this edition of our National Music worthy of their patronage; and I feel confident that no former edition of the Melodies can excel this in the beauty of the type, paper, or letter-press.

J. W. GLOVER.

ROYAL IRISH INSTITUTION,
COLLEGE ST., DUBLIN,
February 25, 1859.

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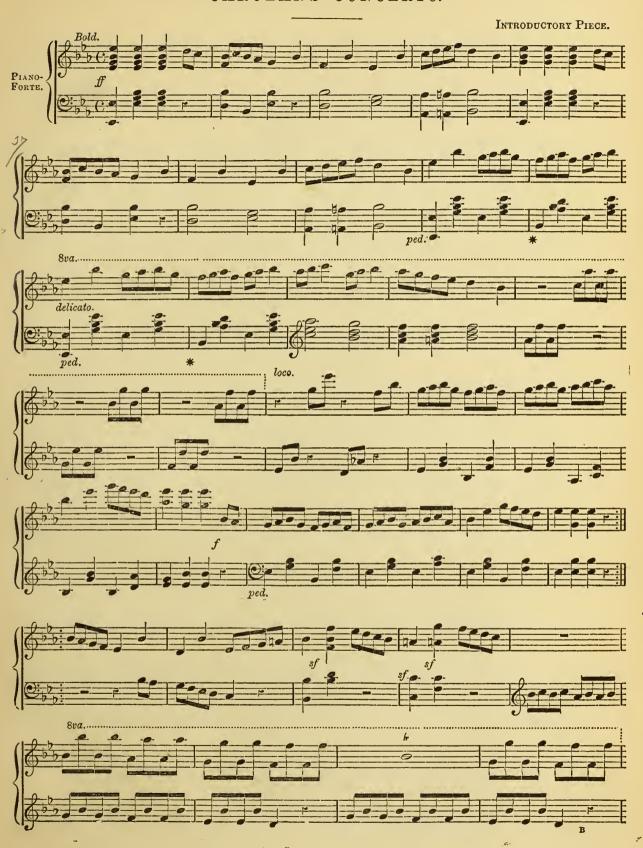
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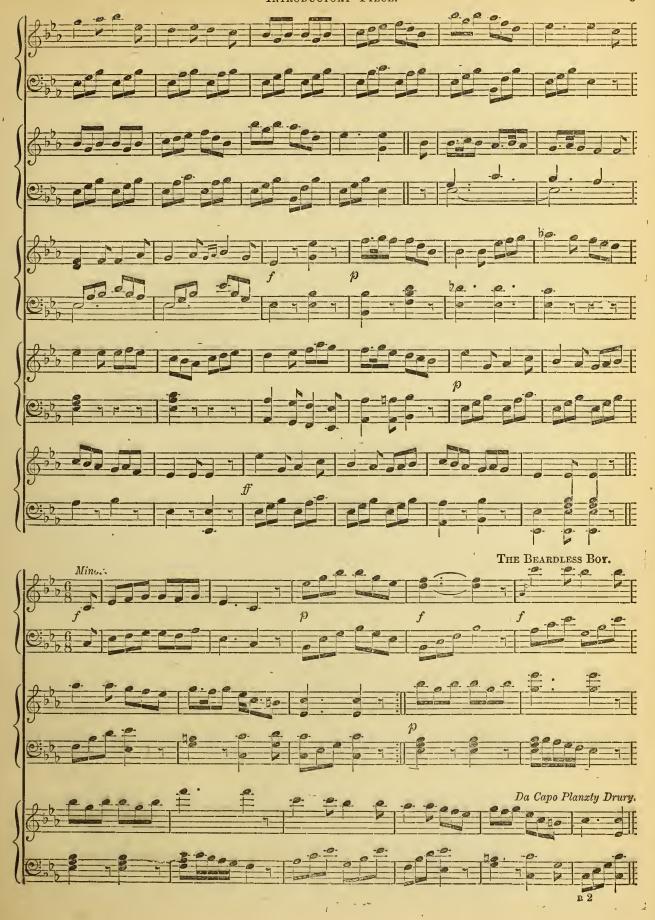
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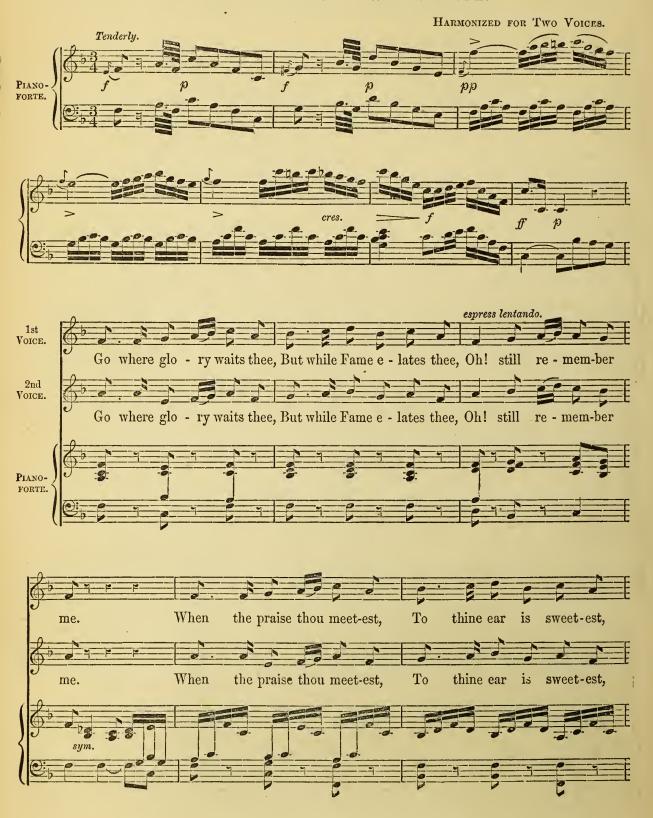


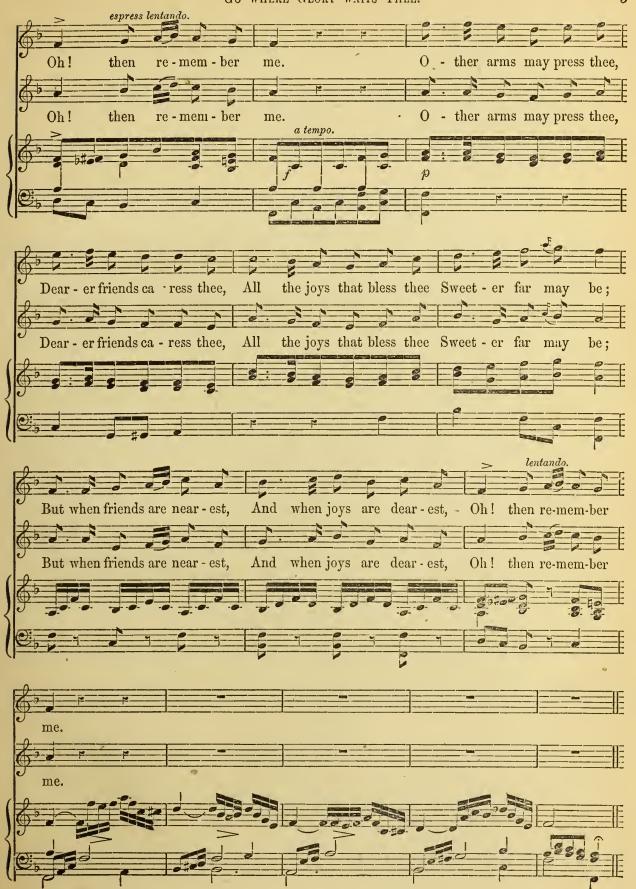
CAROLAN'S CONCERTO.

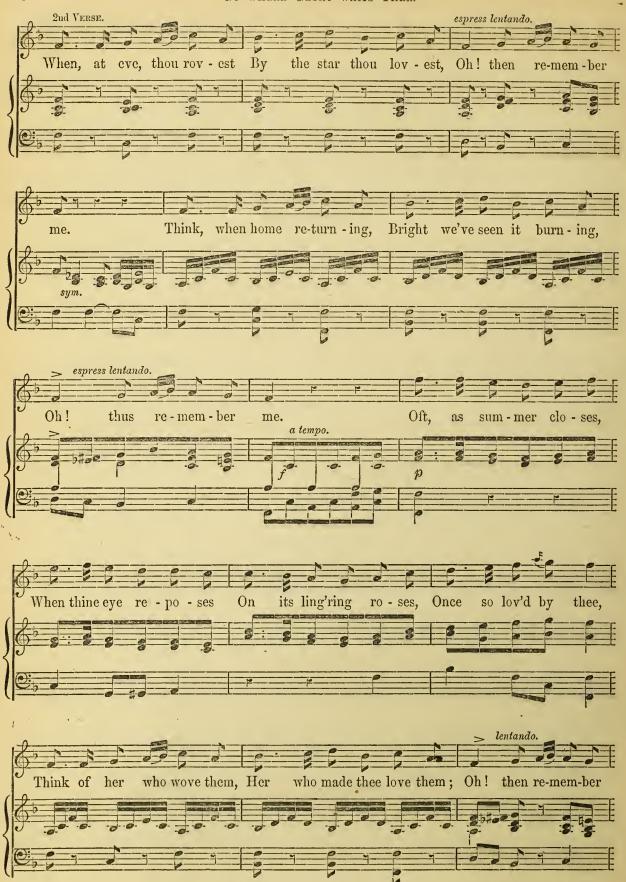


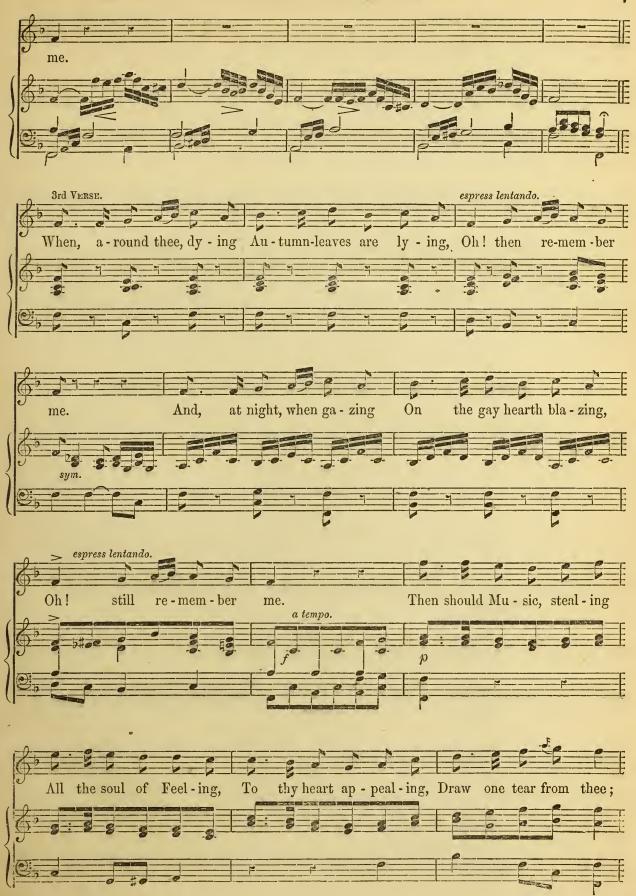


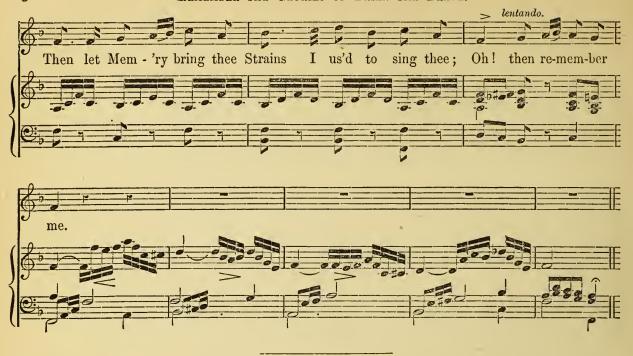
GO WHERE GLORY WAITS THEE.



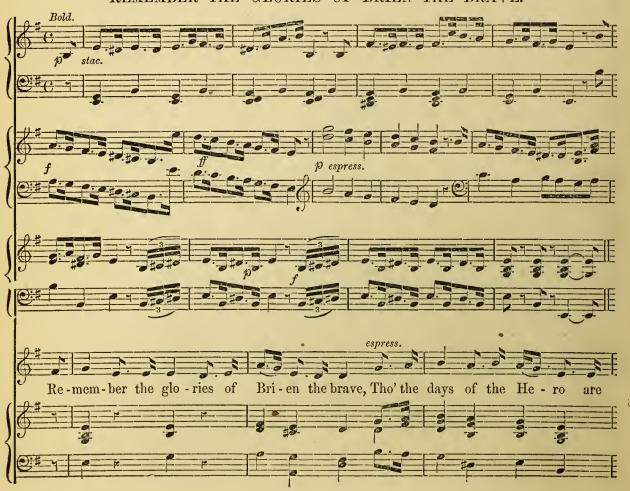


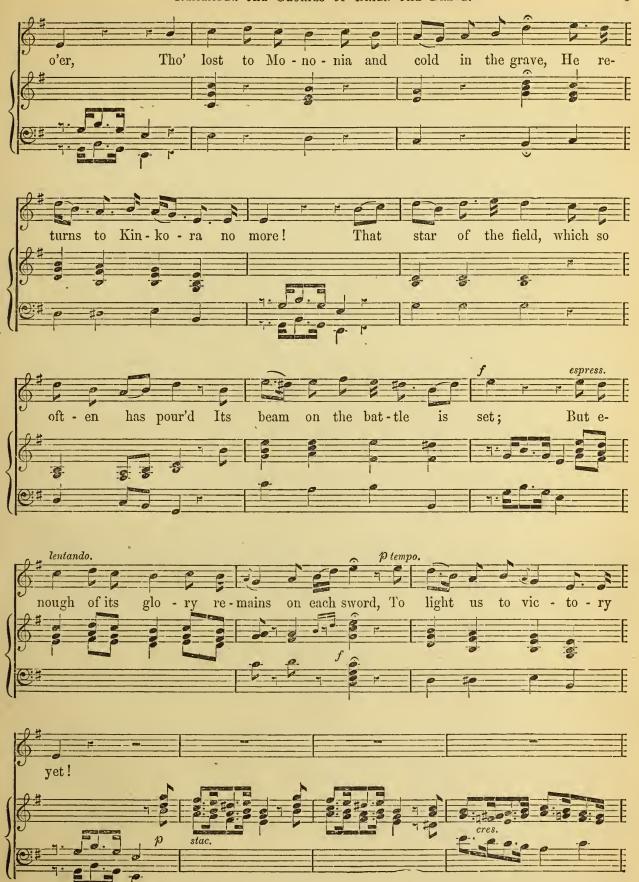


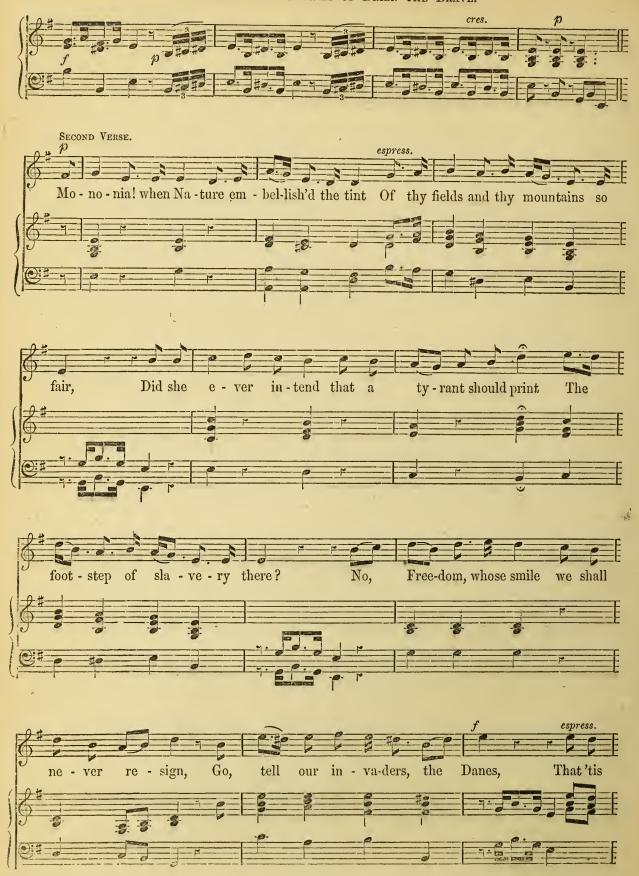


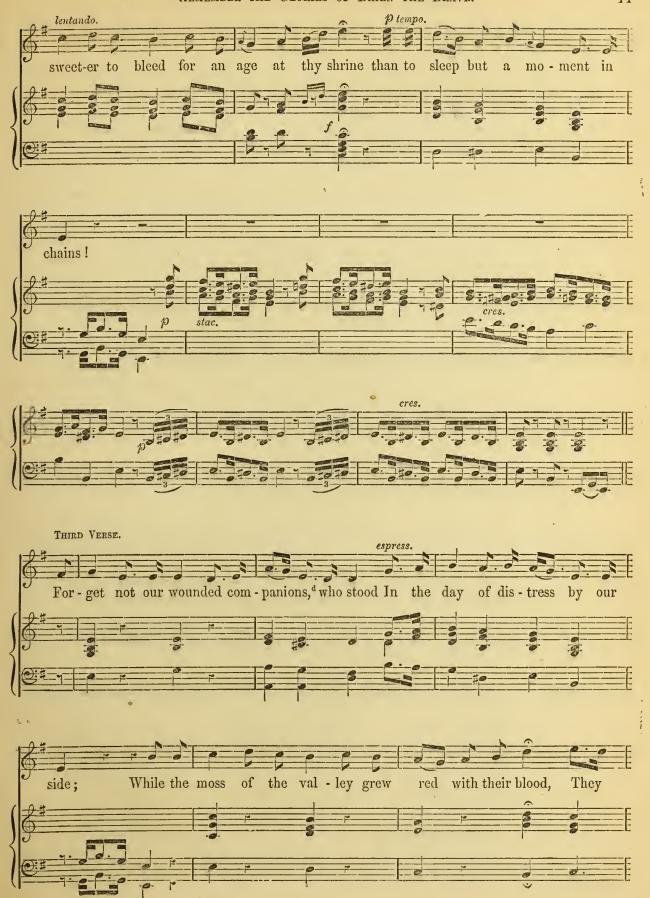


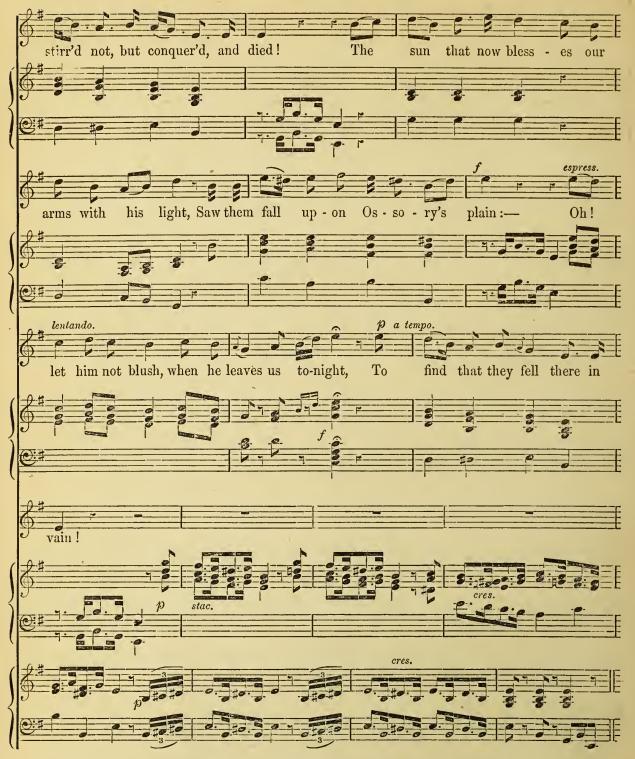
REMEMBER THE GLORIES OF BRIEN THE BRAVE.









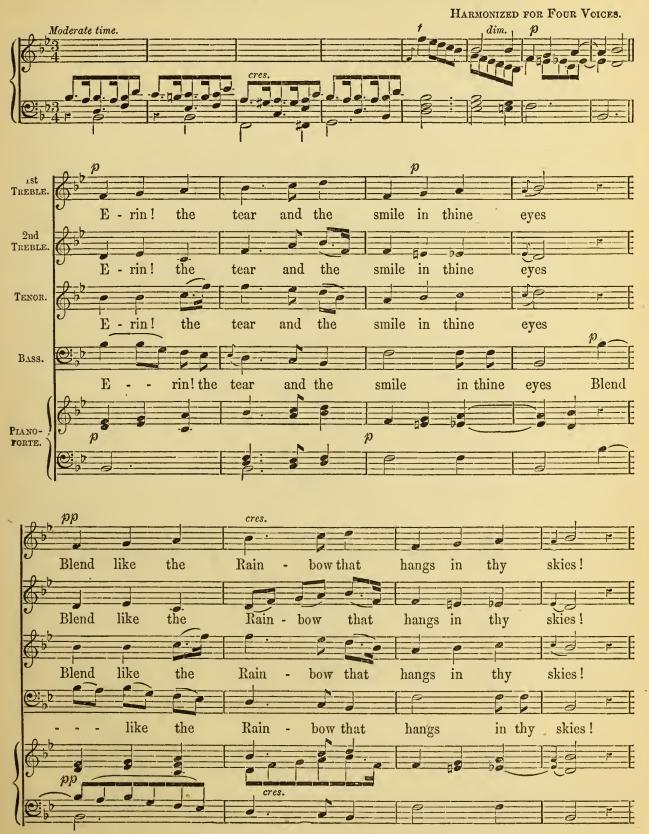


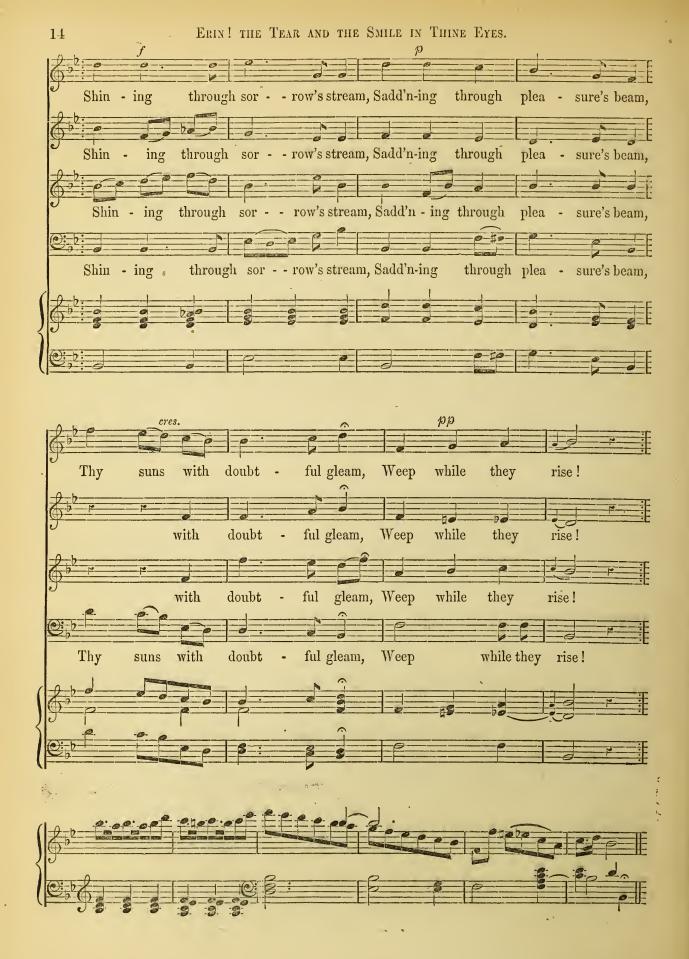
^{*} Brien Borombe, the great Monarch of Ireland, who was killed at the battle of Clontarf, in the beginning of the 11th century, after having defeated the Danes in twenty-five engagements.

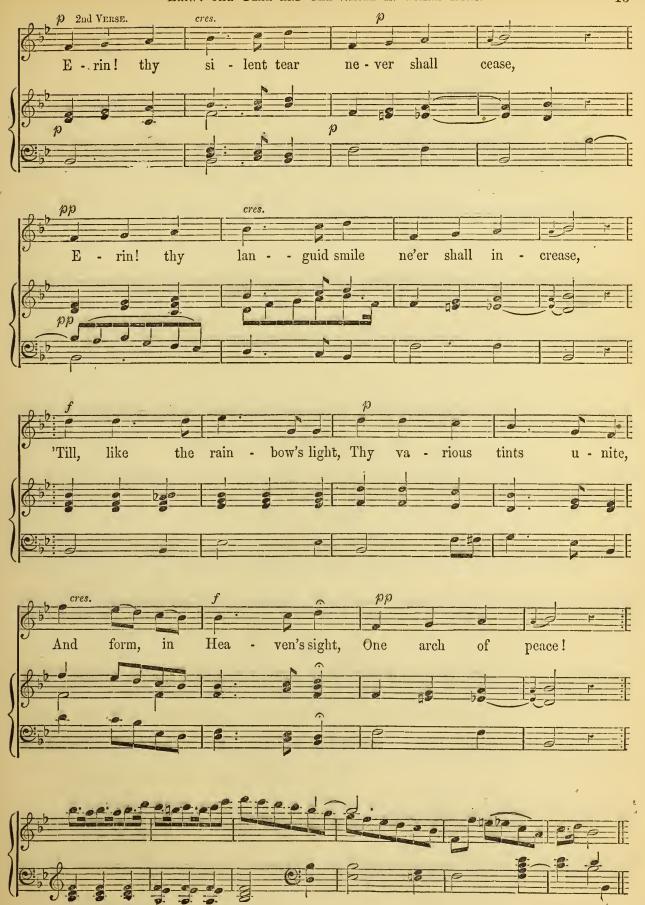
b Munster. c The Palace of Brien.

^a This alludes to an interesting circumstance related of the Dalgais, the favorite troops of Brien, when they were interrupted, in their return from the battle of Clontarf, by Fitzpatrick, Prince of Ossory. The wounded men entreated that they might be allowed to fight with the rest. "Let stakes," they said, "be stuck in the ground; and suffer each of us, tied to and supported by one of these stakes, to be placed in his rank by the side of a sourd man."—"Between seven and eight hundred wounded men," adds O'Hallorun, "pale, emaciated, and supported in this manner, appeared mixed with the foremost of the troops!—Never was such another sight exhibited."—History of Ireland, Book XII., Chapter I.

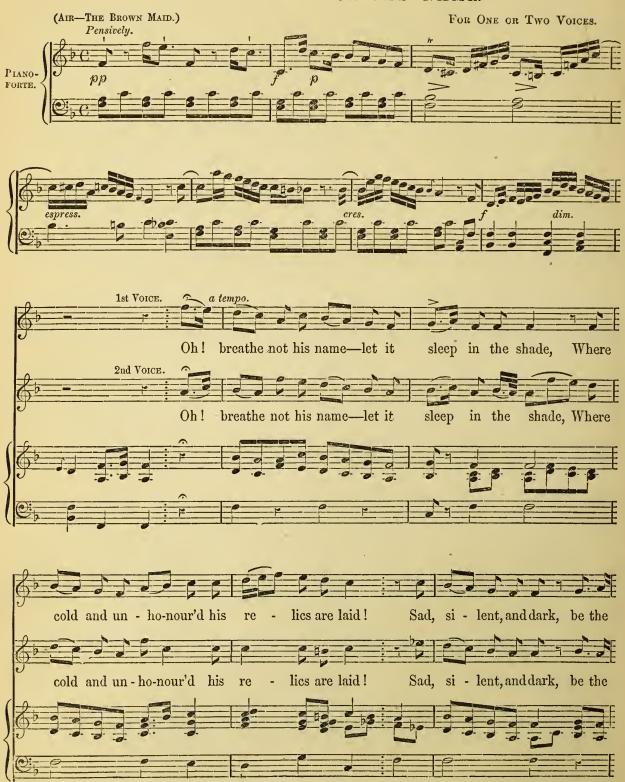
ERIN! THE TEAR AND THE SMILE IN THINE EYES.

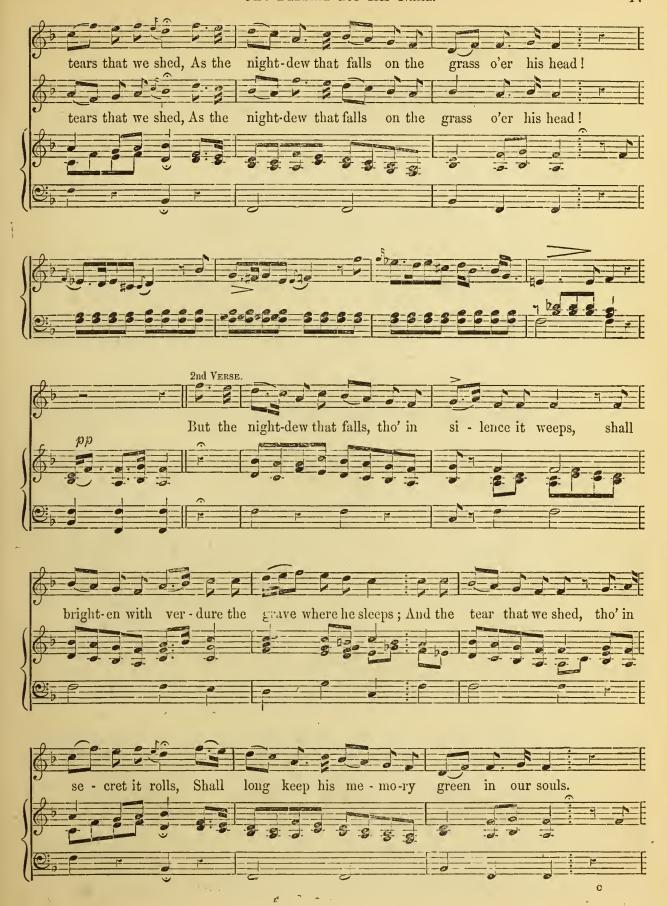






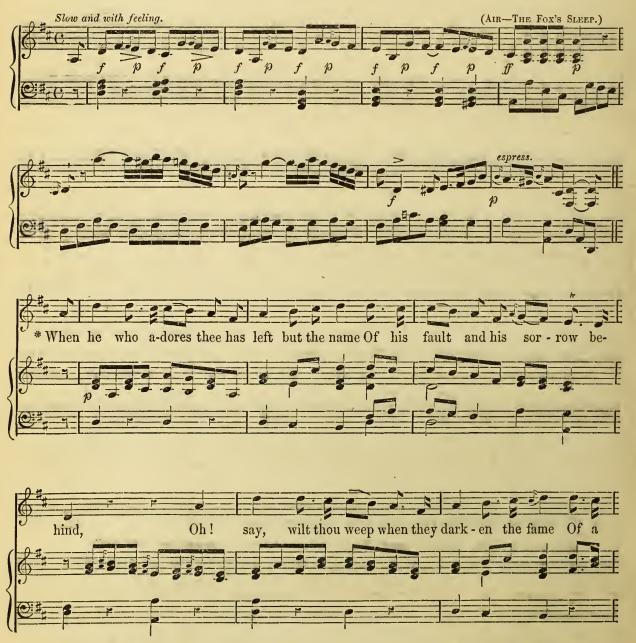
OH! BREATHE NOT HIS NAME.



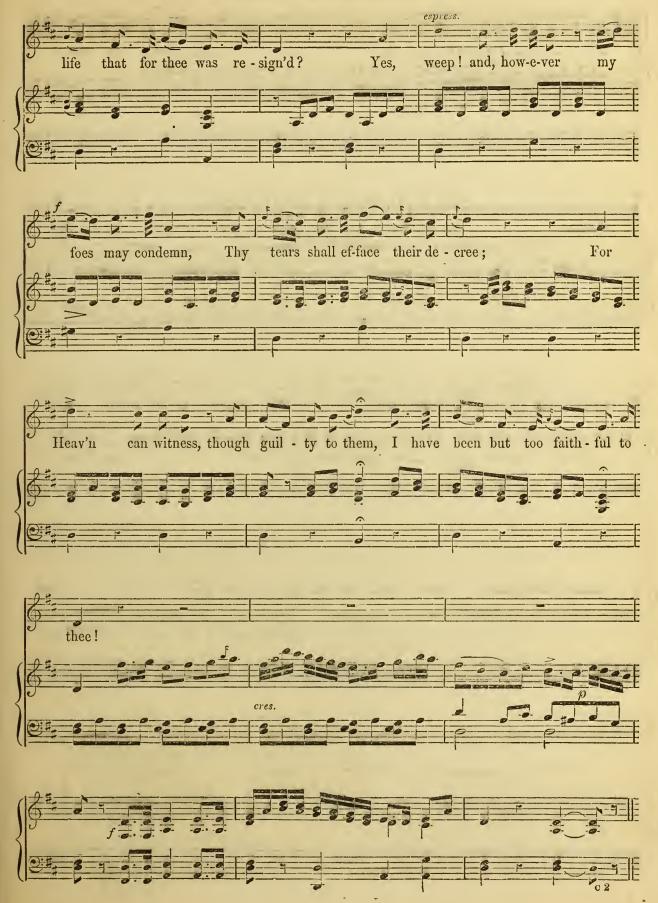


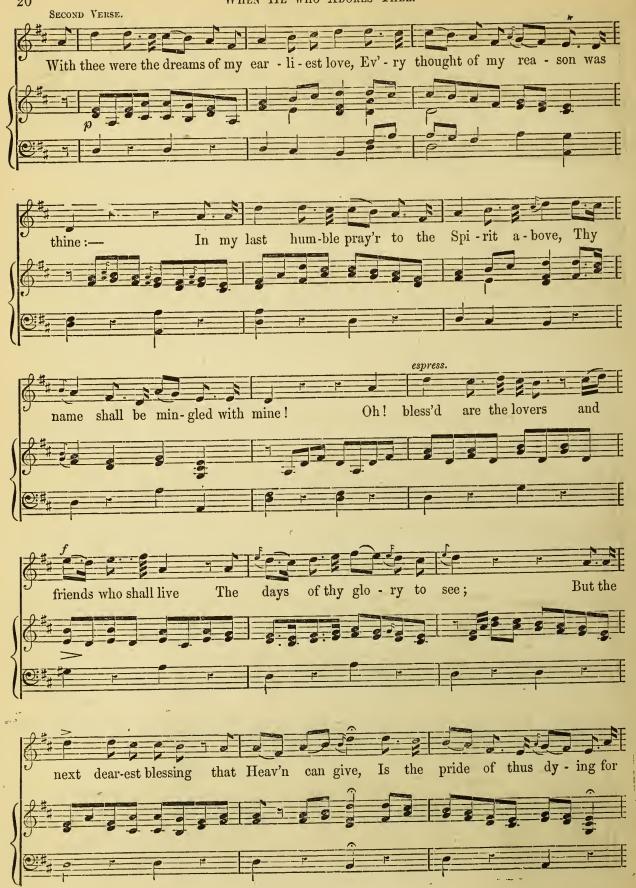


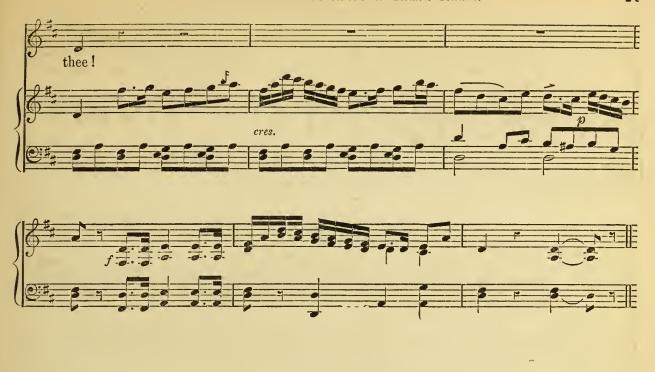
WHEN HE WHO ADORES THEE.



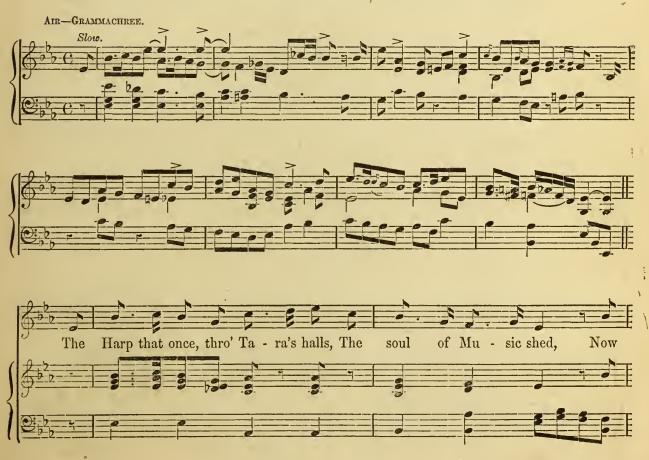
[•] These words allude to a story in an old Irish manuscript, which is too long and too melancholy to be inserted here.

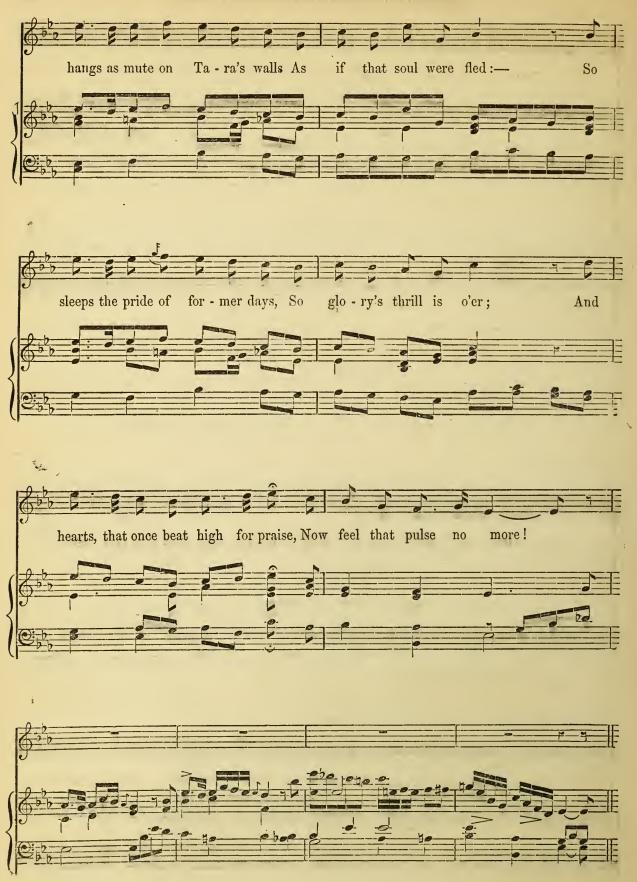


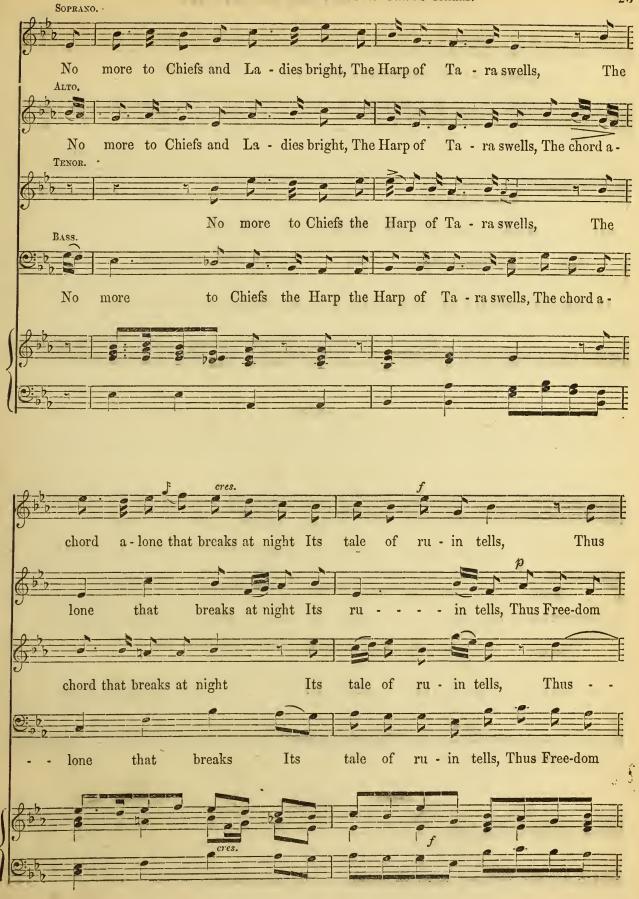


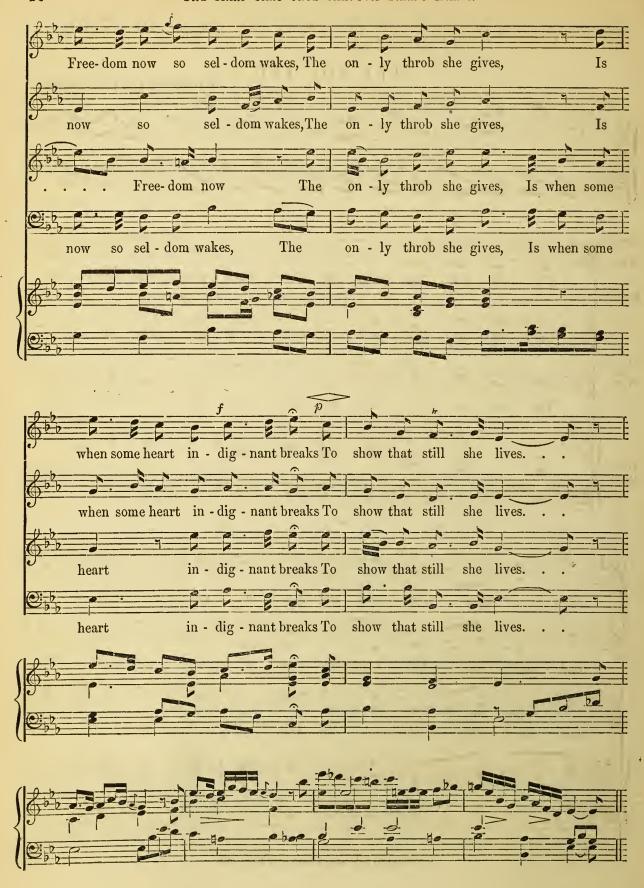


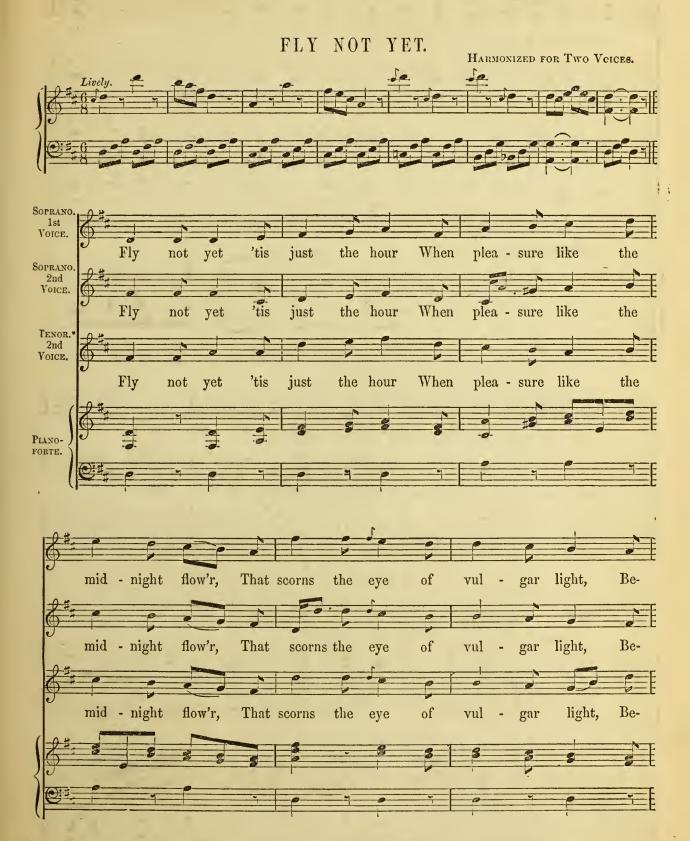
THE HARP THAT ONCE THROUGH TARA'S HALLS.



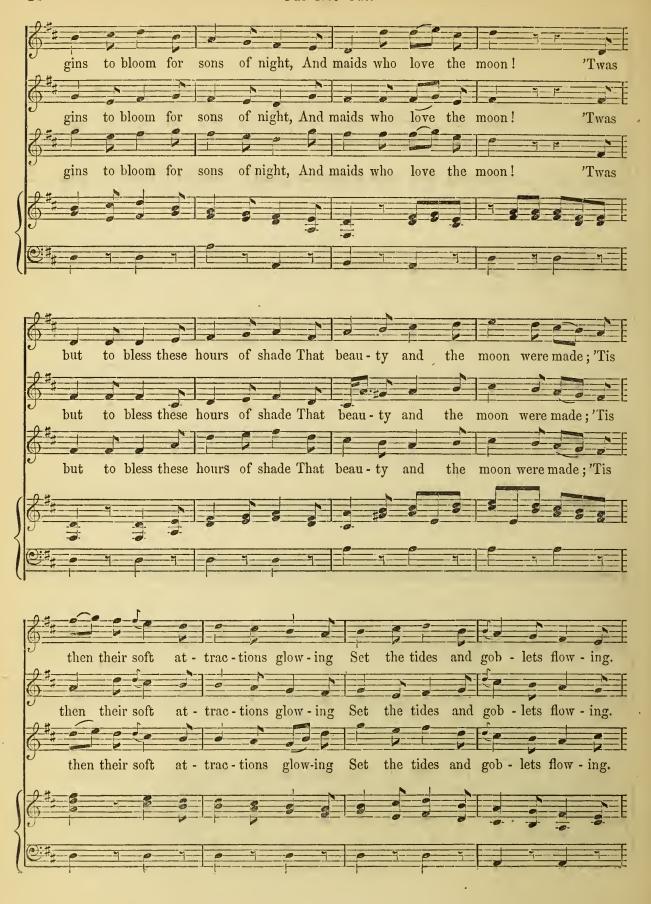


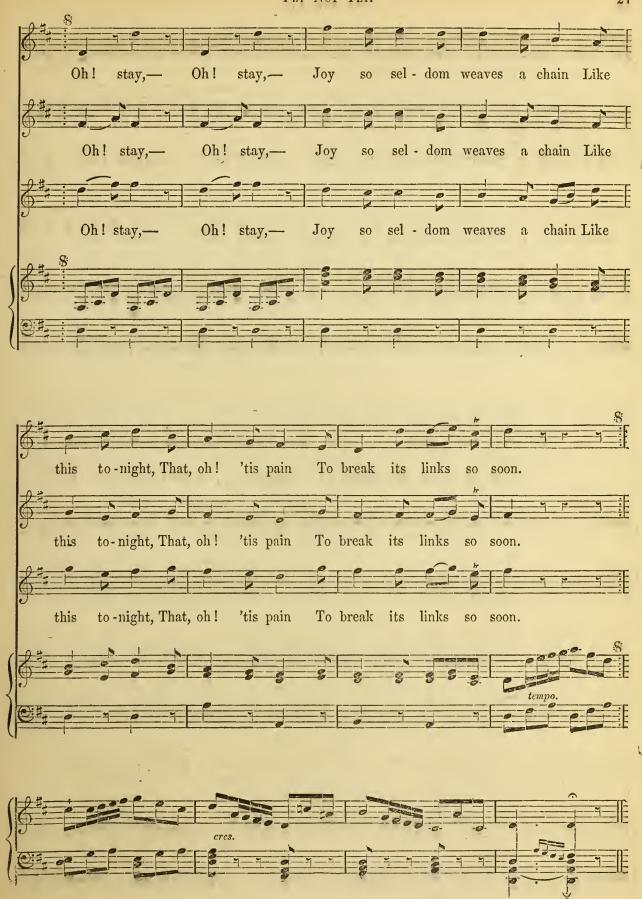


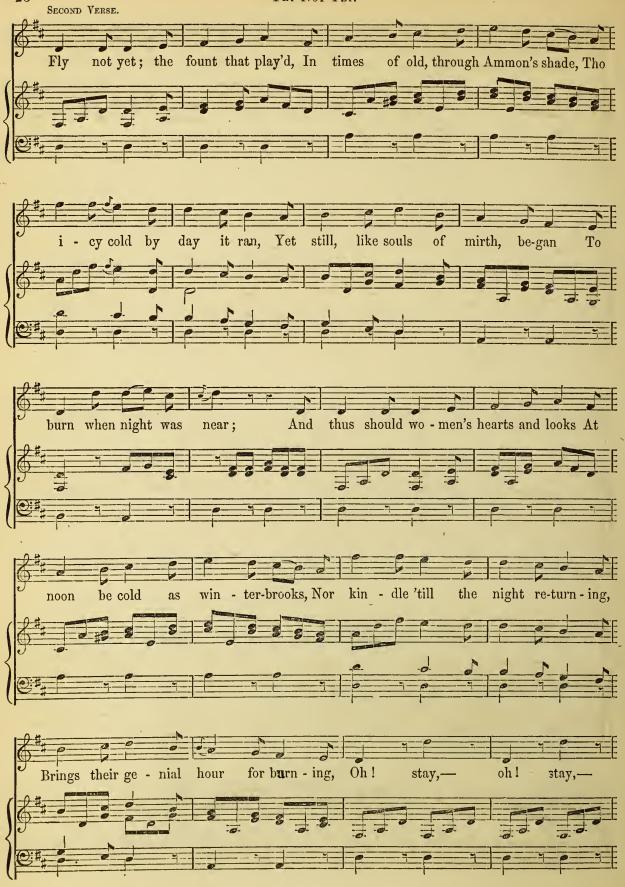


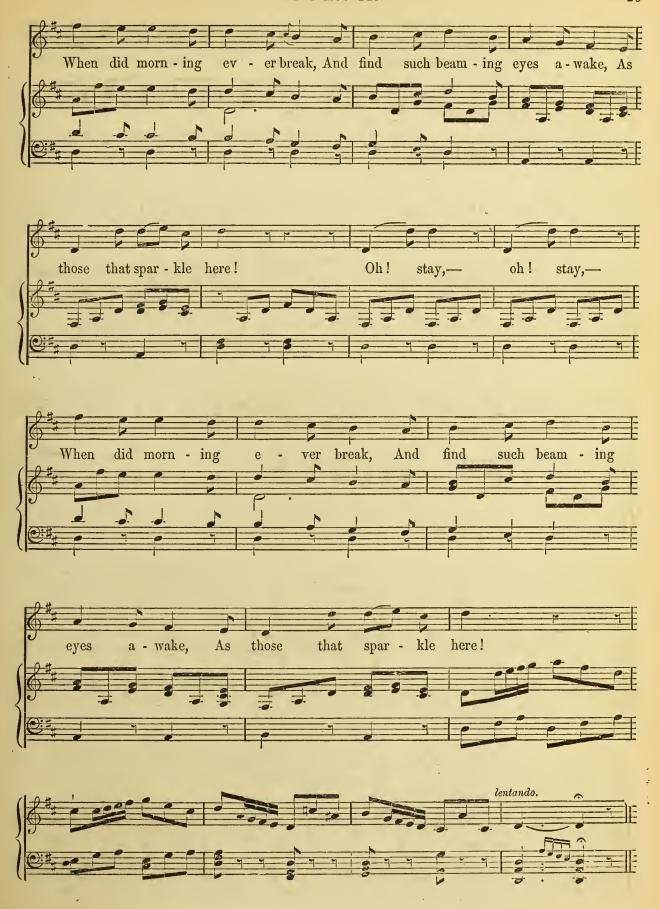


* This Part to be used if Sung by a Male Voice.

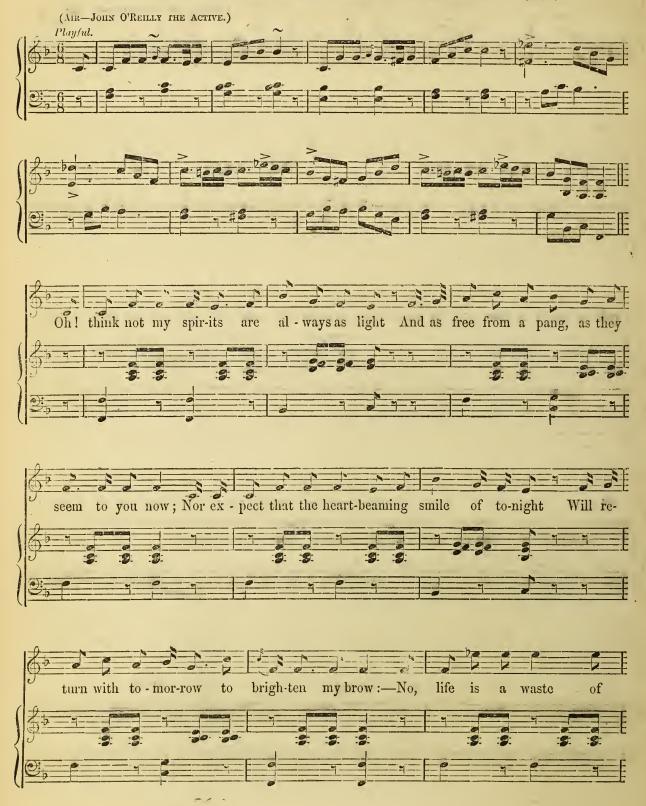


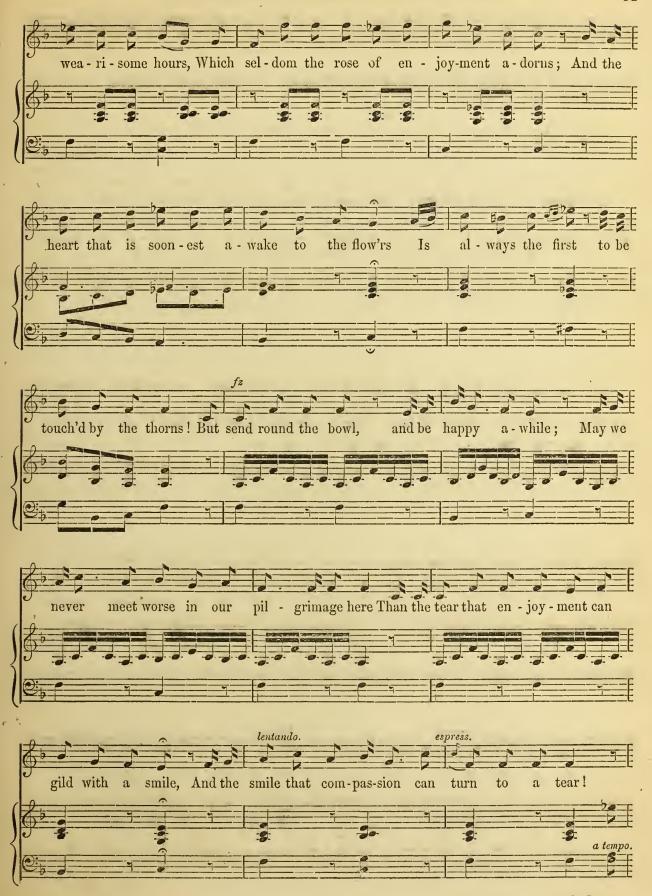


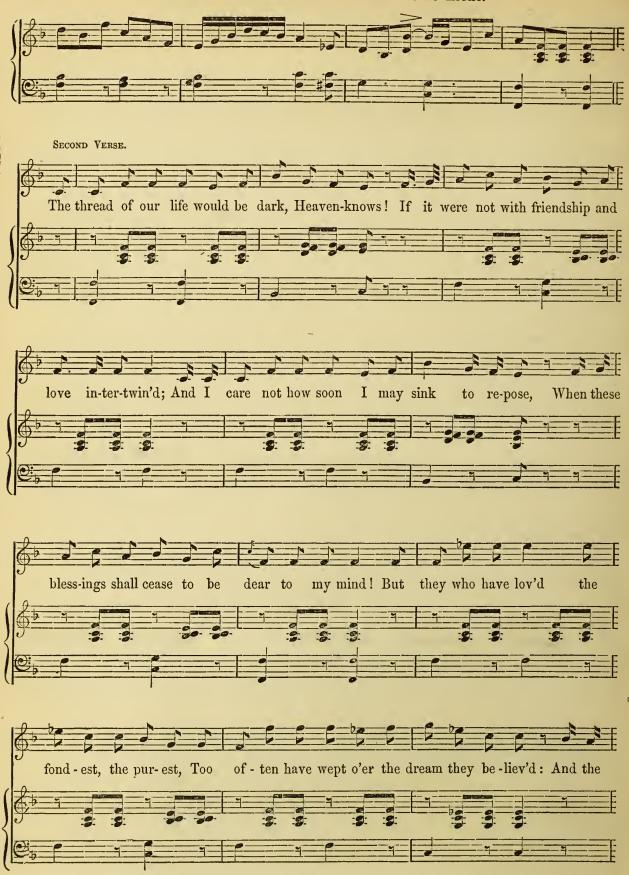


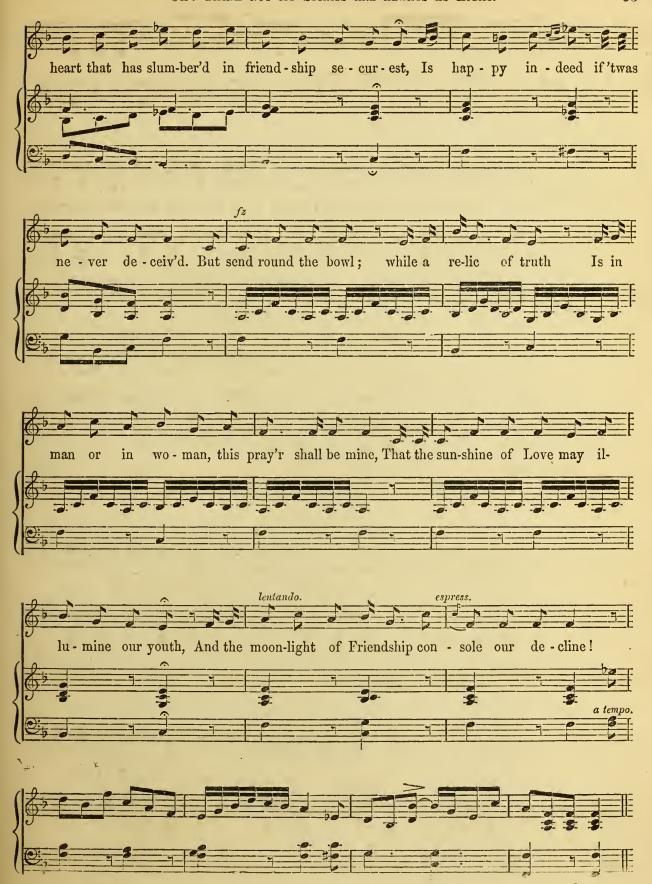


THE THINK NOT MY SPIRITS ARE ALWAYS AS LIGHT.

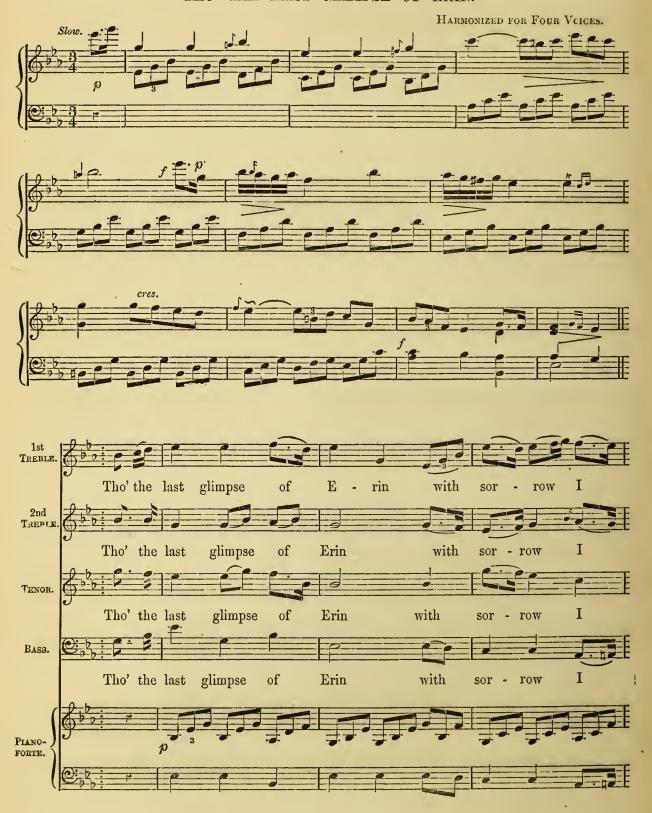


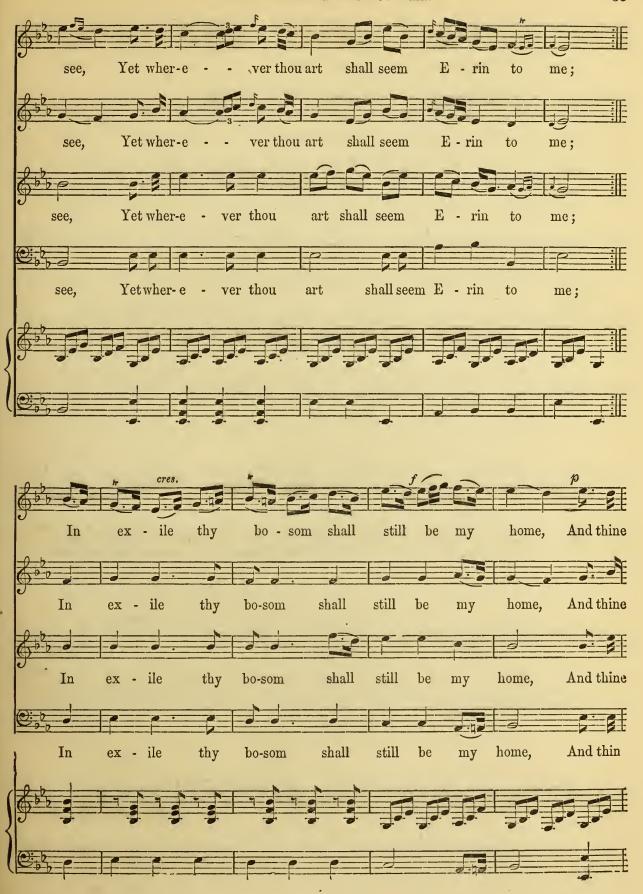


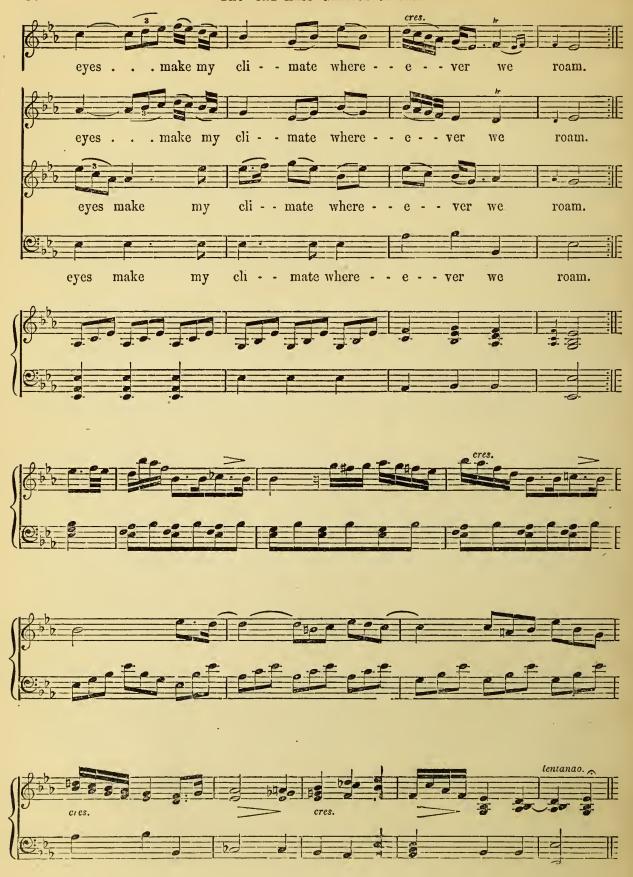


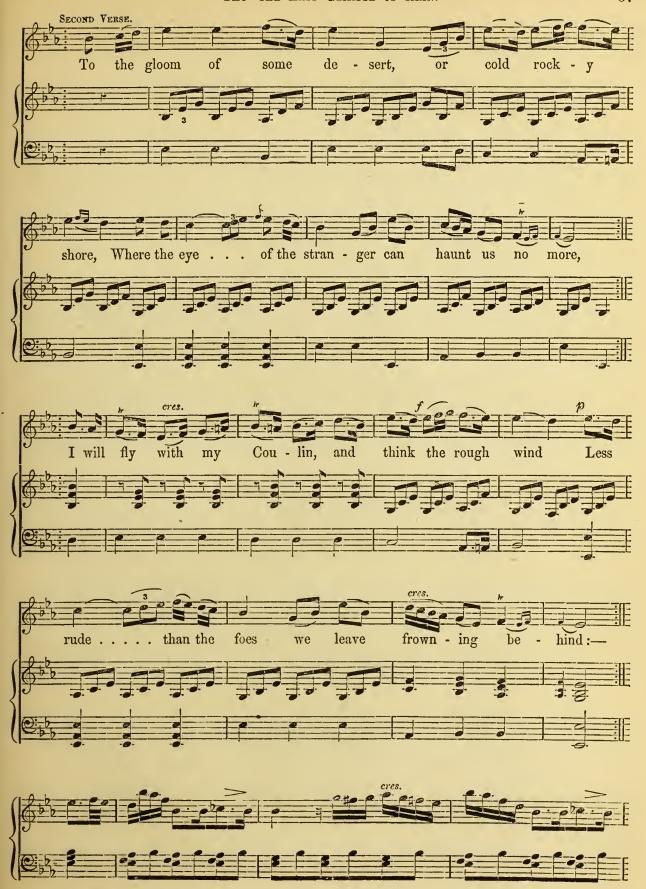


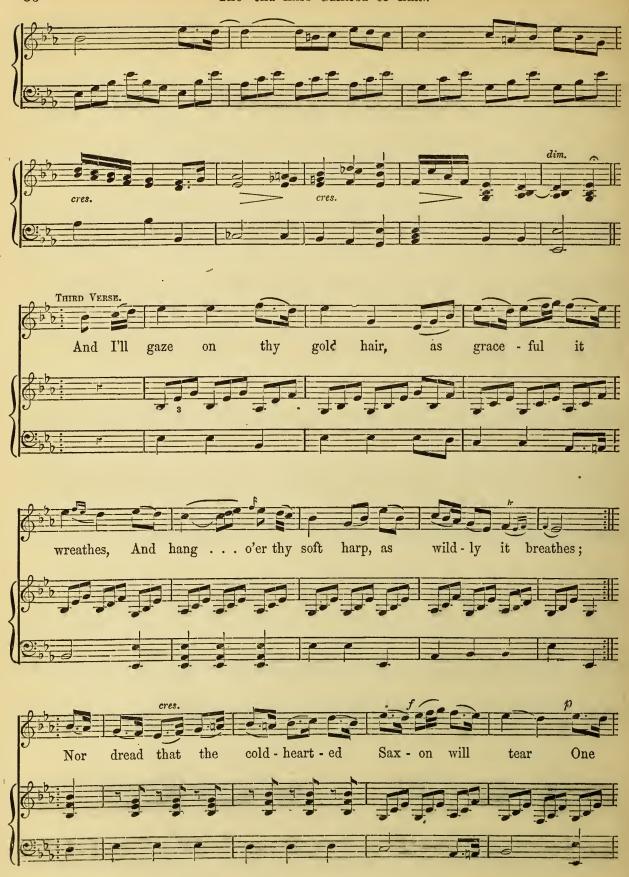
THO' THE LAST GLIMPSE OF ERIN.

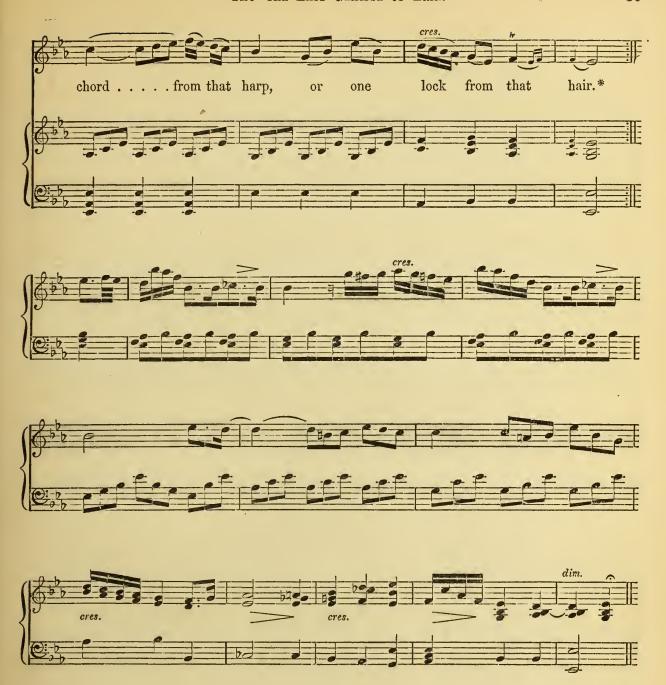










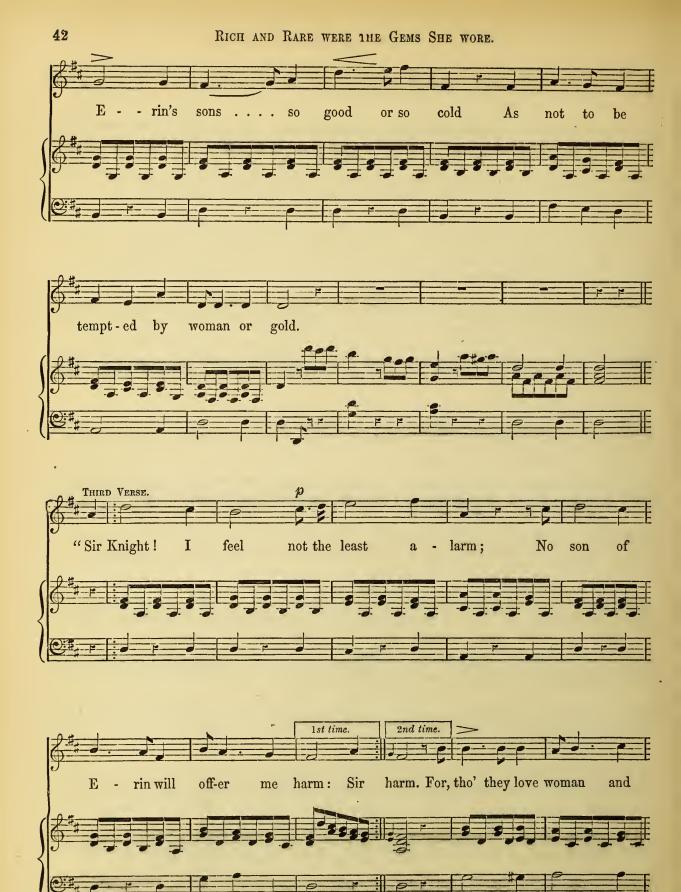


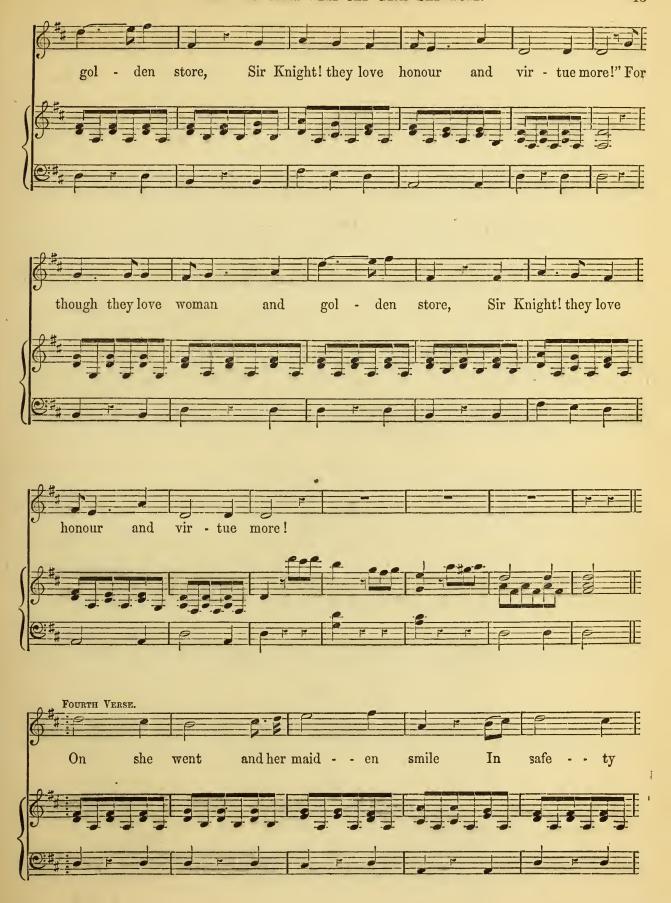
"In the twenty-eighth year of the reign of Henry VIII., an Act was made respecting the habits, and dress in general, of the Irish, whereby all persons were restrained from being shorn or shaven above the ears, or from wearing Glibbes, or Coulins, (long locks,) on their heads, or hair on the upper lip, called Crommeal. On this occasion a song was written by one of our bards, in which an Irish virgin is made to give the preference to her dear Coulin (or the youth with the flowing locks), to all strangers (by which the English were meant), or those who were their habits. Of this song the Air alone has reached us, and is universally admired."—WALKER'S HISTORICAL MEMOIRS OF IRISH BARDS, page 134.—Mr. WALKER informs us, also, that, about the same period, there were some harsh measures taken against the Irish Minstrels.

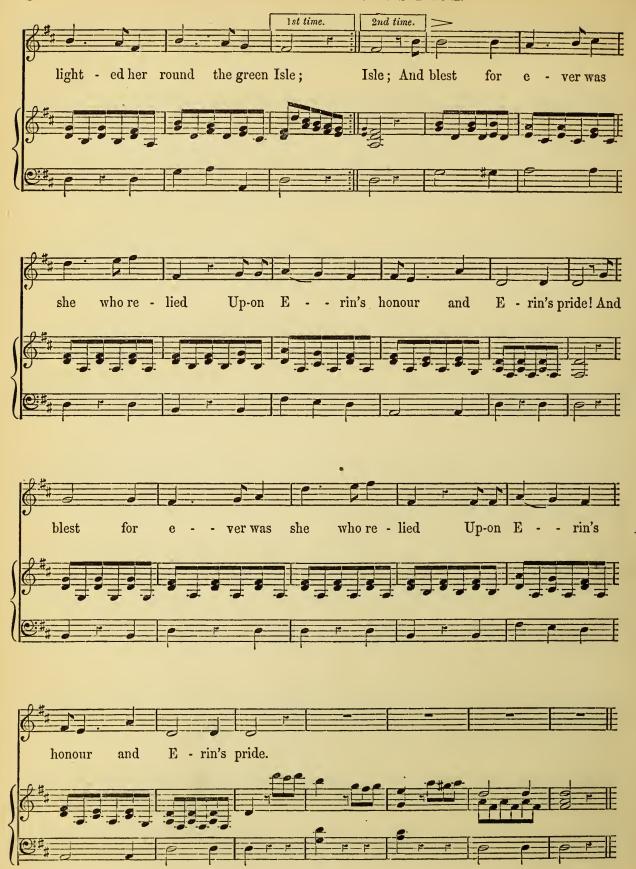
RICH AND RARE WERE THE GEMS SHE WORE.



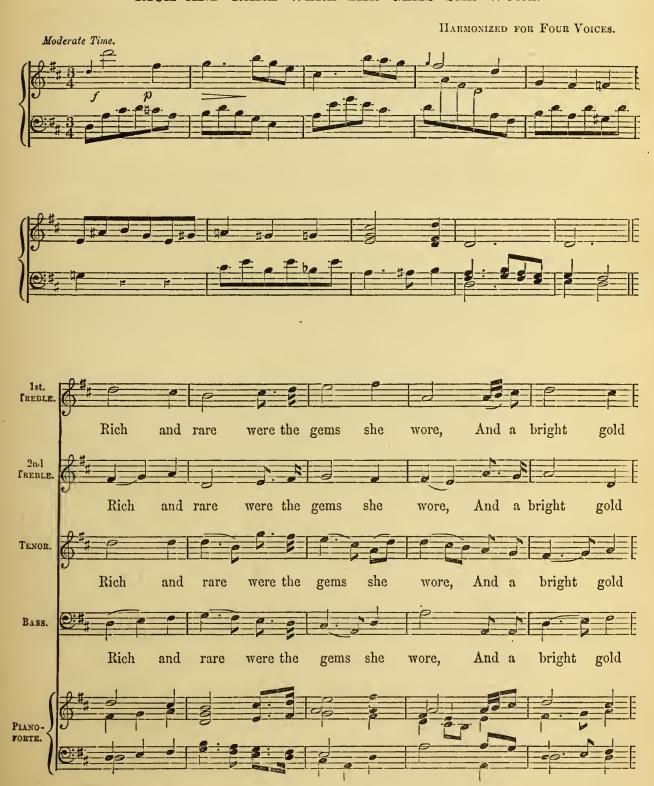


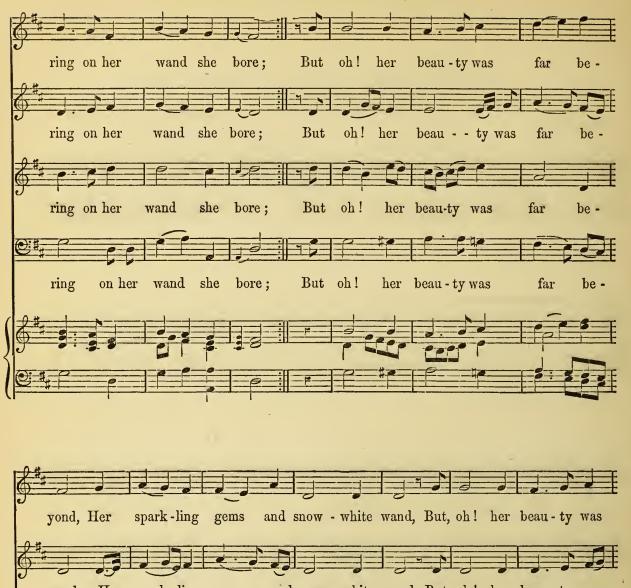


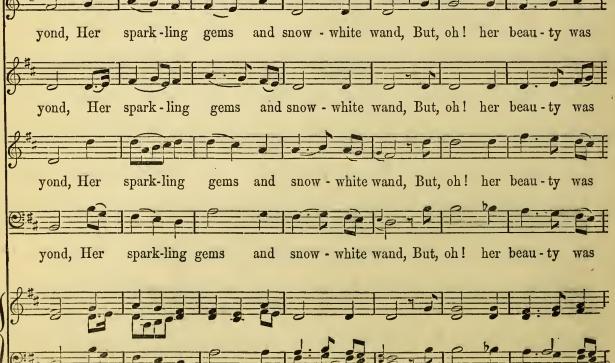


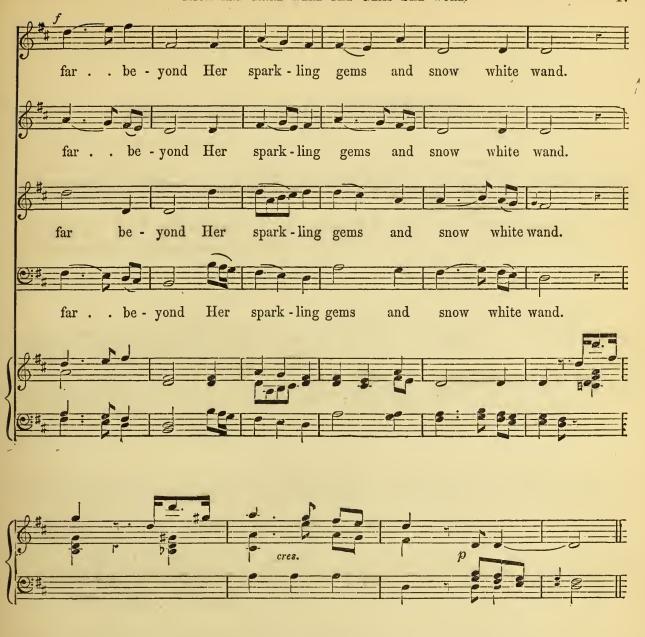


RICH AND RARE WERE THE GEMS SHE WORE.



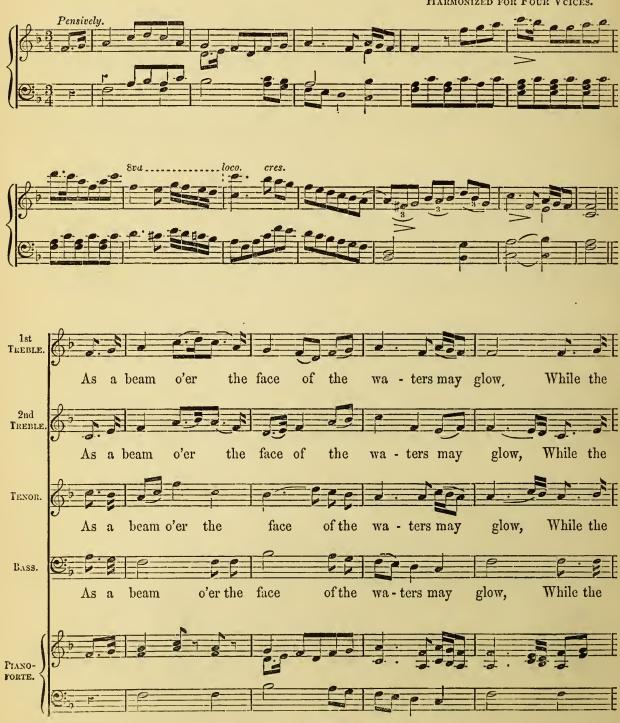


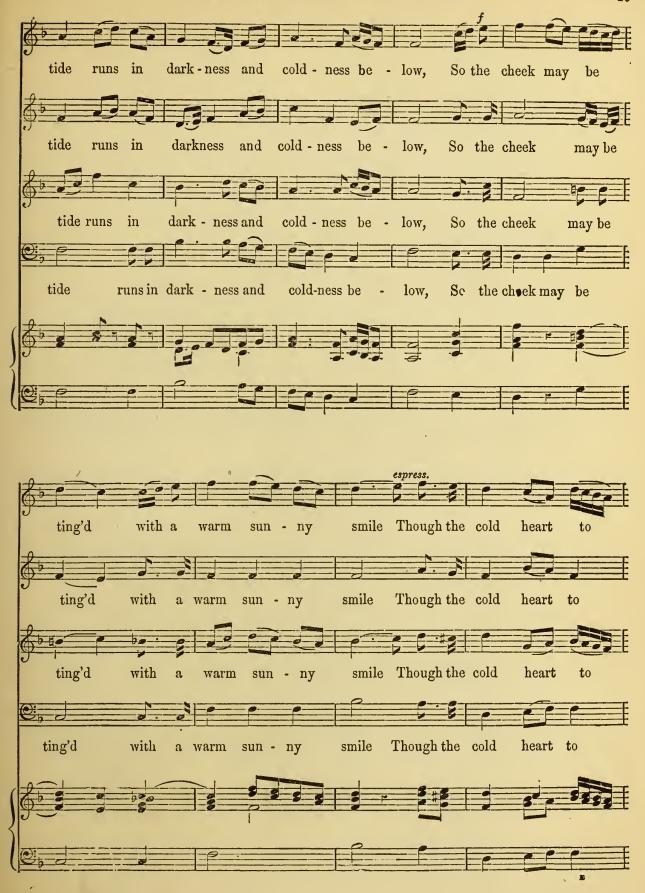


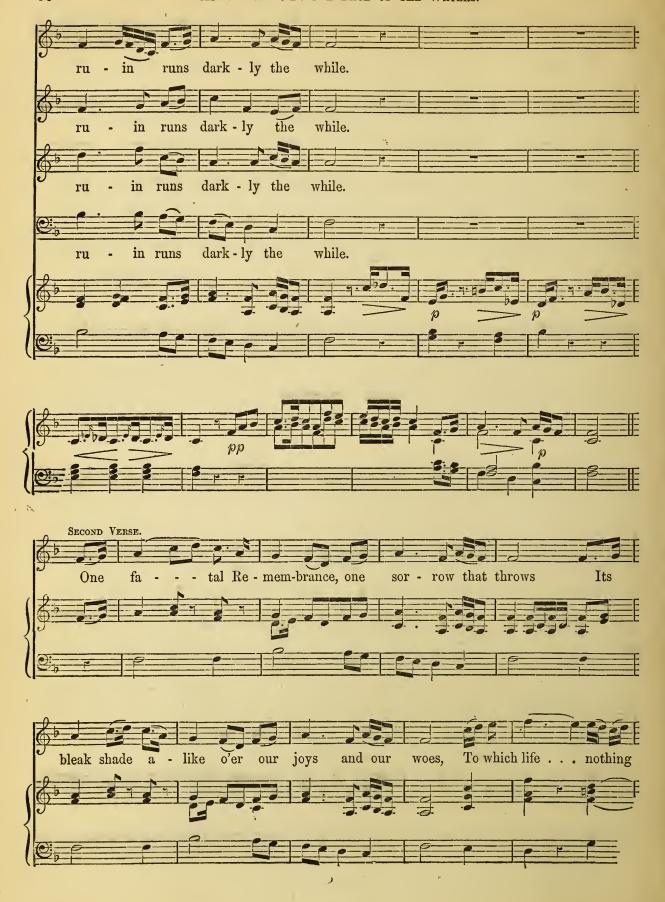


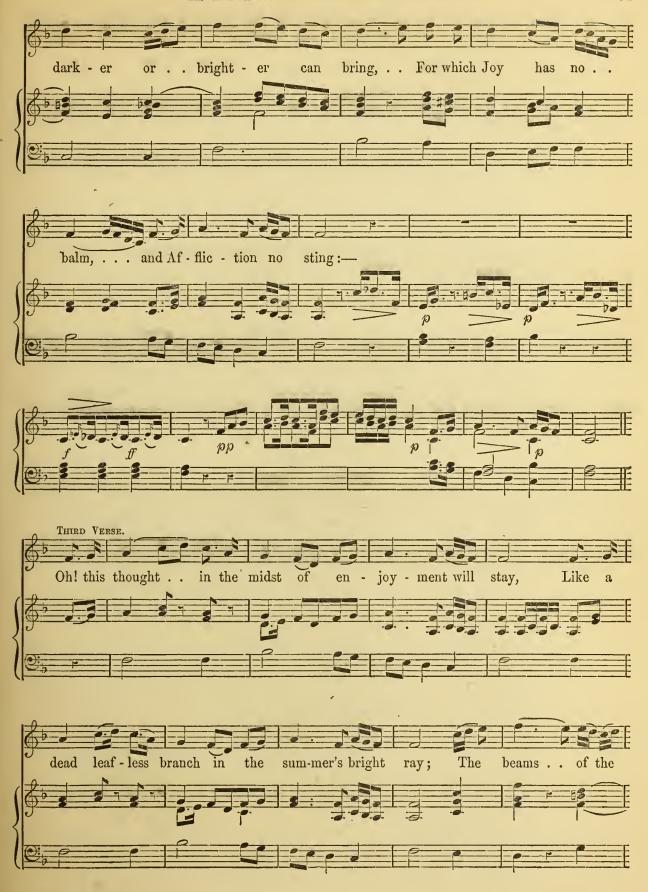
AS A BEAM O'ER THE FACE OF THE WATERS.

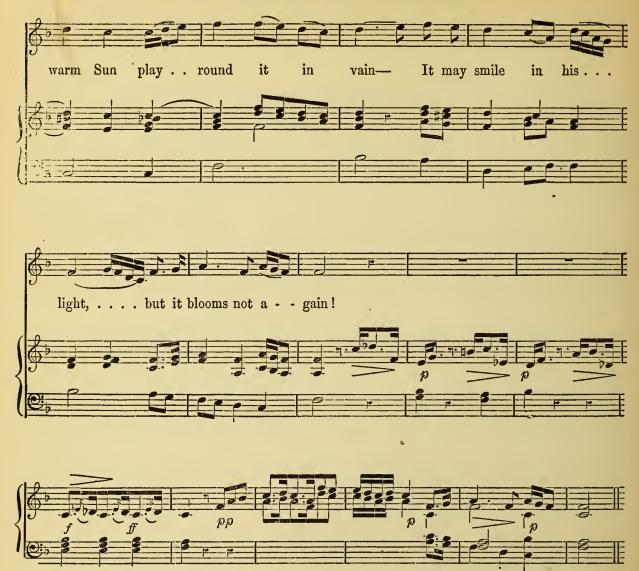
HARMONIZED FOR FOUR VCICES.



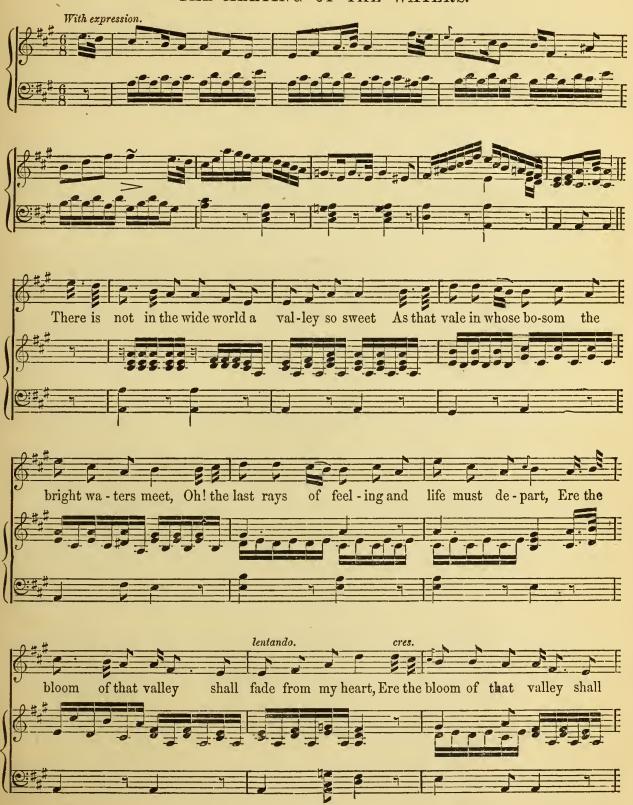


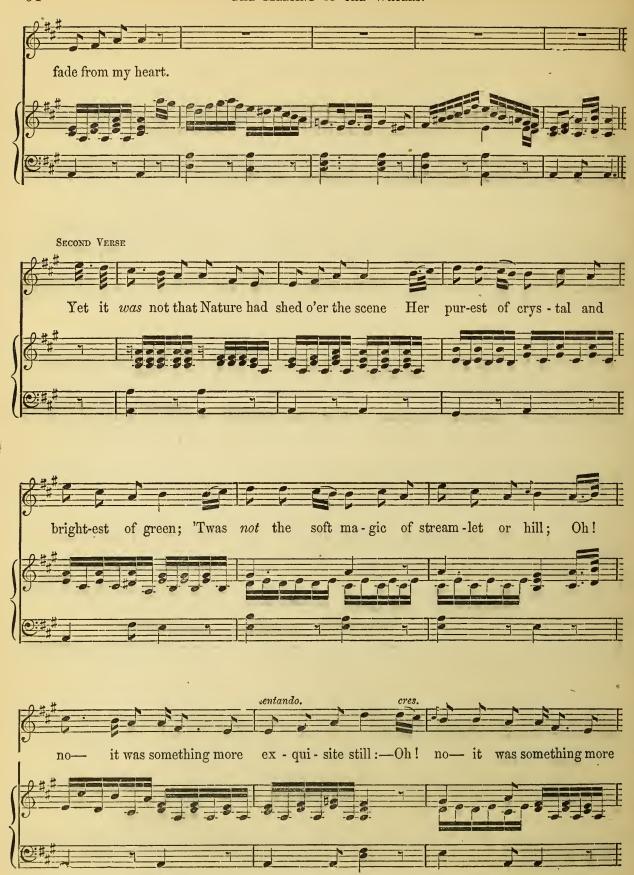


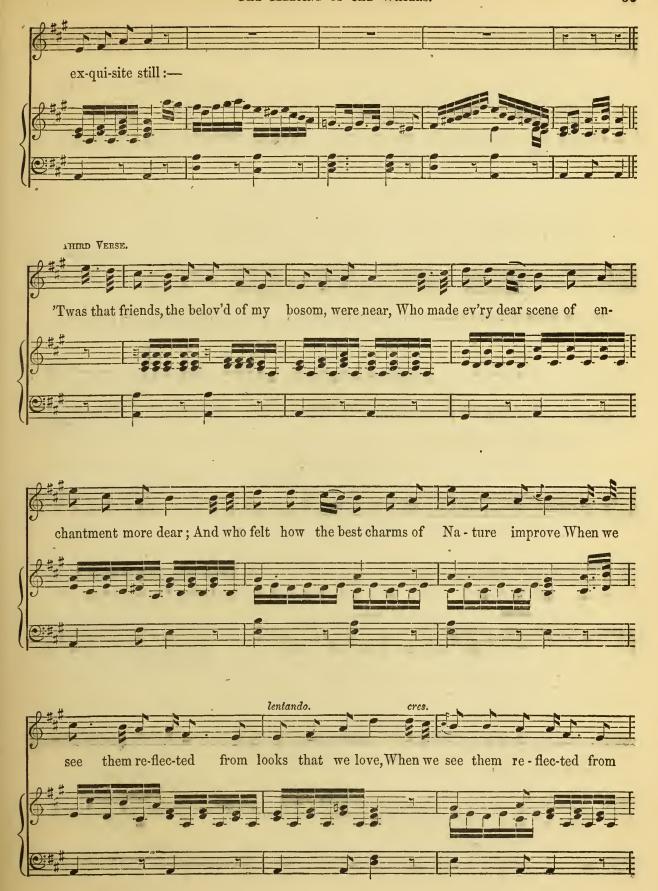


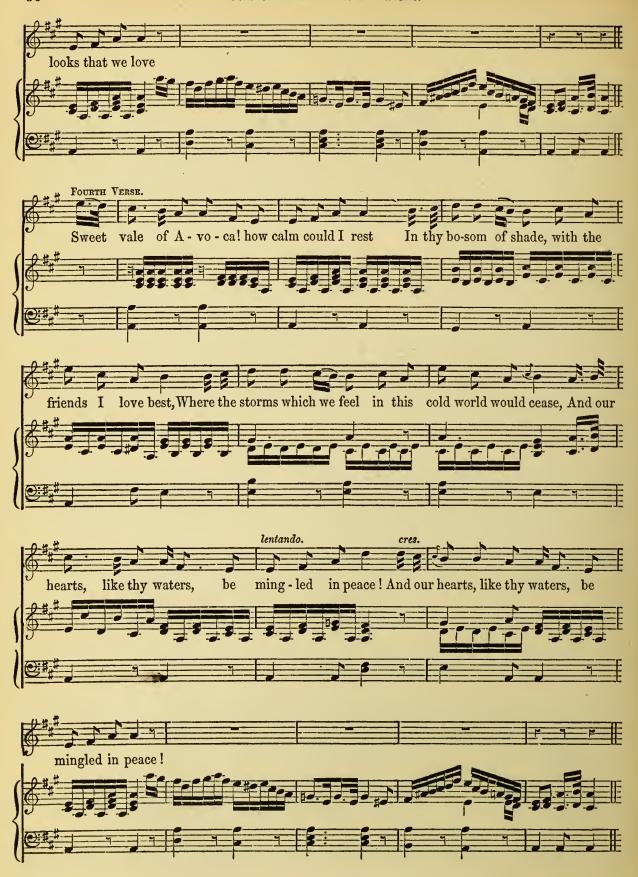


THE MEETING OF THE WATERS.

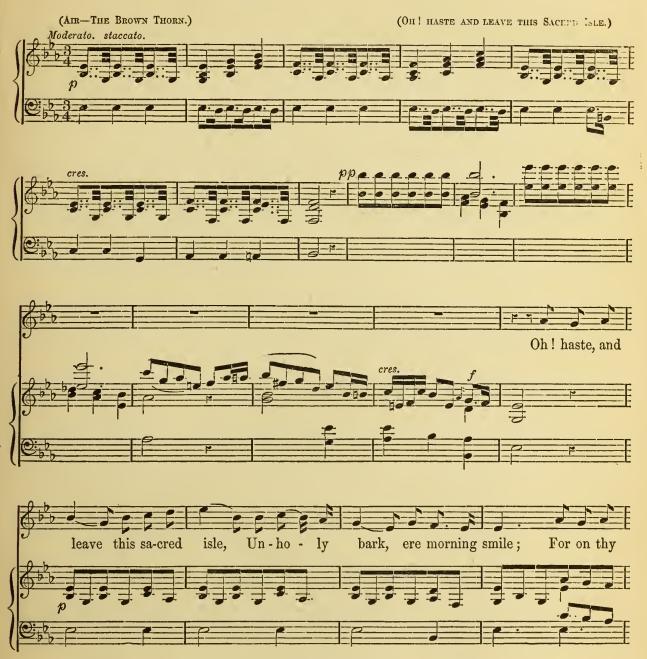








ST. SENANUS AND THE LADY.*

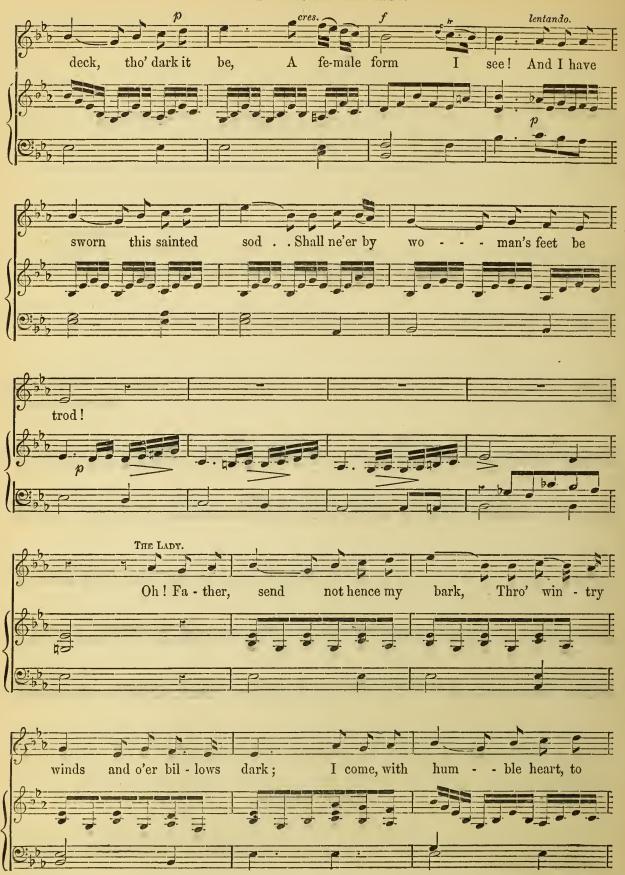


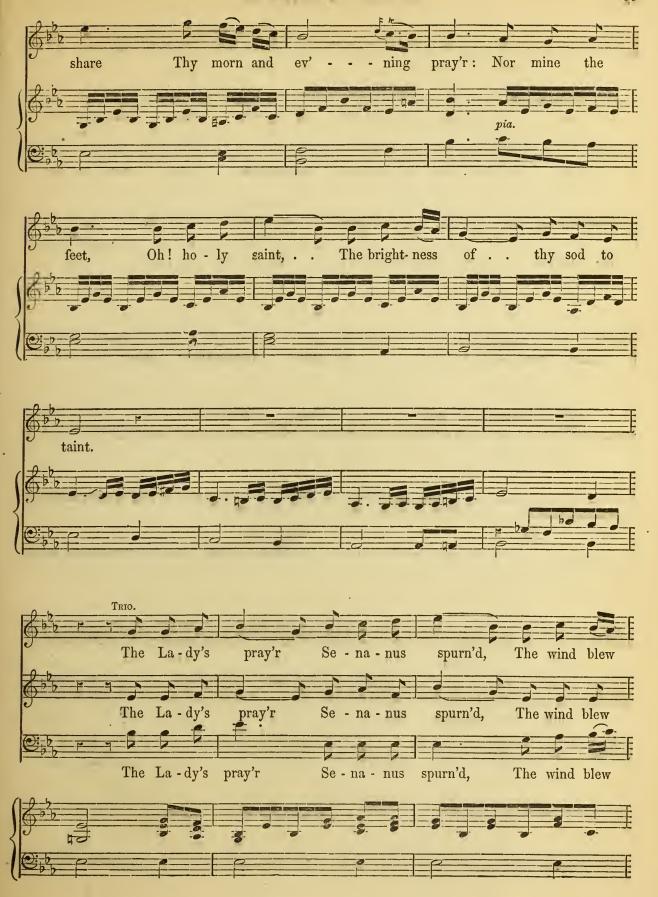
* In a metrical life of St. Senanus, which is taken from an old Kilkenny MS., and may be found among the Acta Sanctorum Hiberniæ, we are told of his flight to the island of Scattery, and his resolution not to admit any woman of the party; he refused to receive even a sister saint, St. Cannera, whom an angel had taken to the island, for the express purpose of introducing her to him. The following was the ungracious answer of Senanus, according to his poetical biographers:—

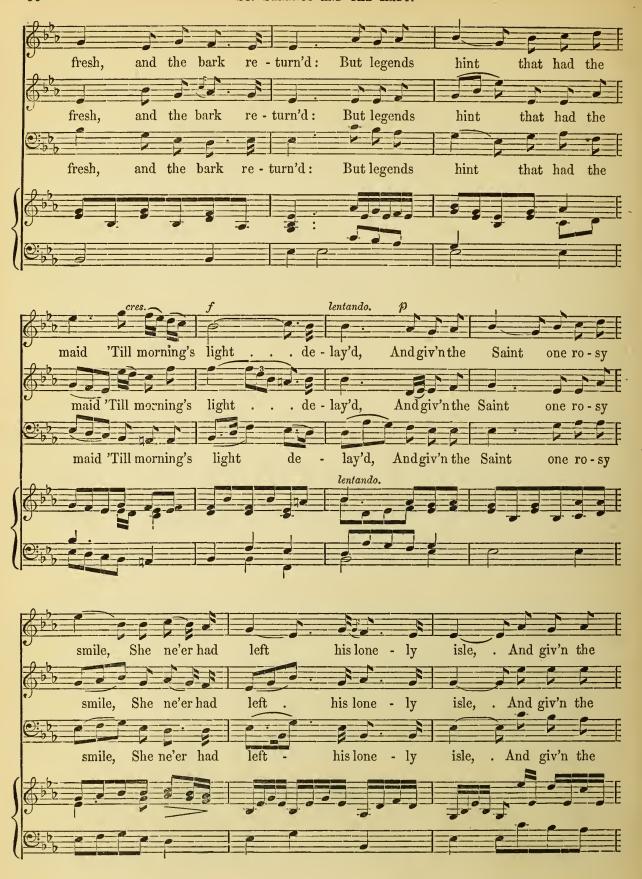
"Cui Prœsul, quid fœminis Commune est cum monachis, Nec te nec ullam aliam Admittemus in insulam,"

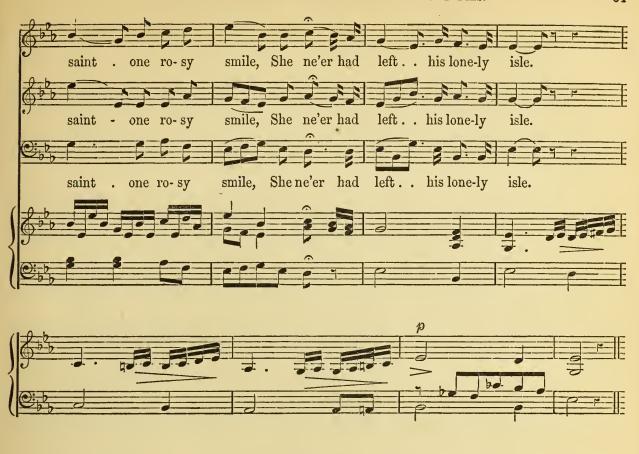
See the ACTA SANCT. HIB., page 610.

According to Dr. Ledwich, St. Senanus was no less a personage than the River Shannon; but O'Connor and other antiquaries deny this metamorphosis indignantly.





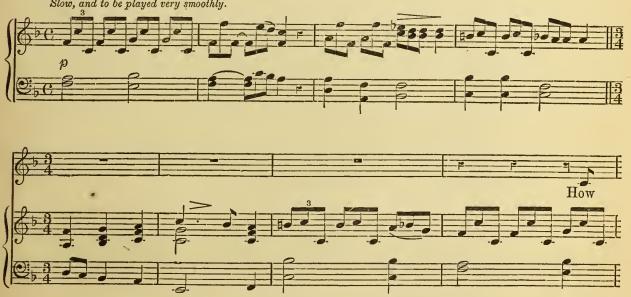




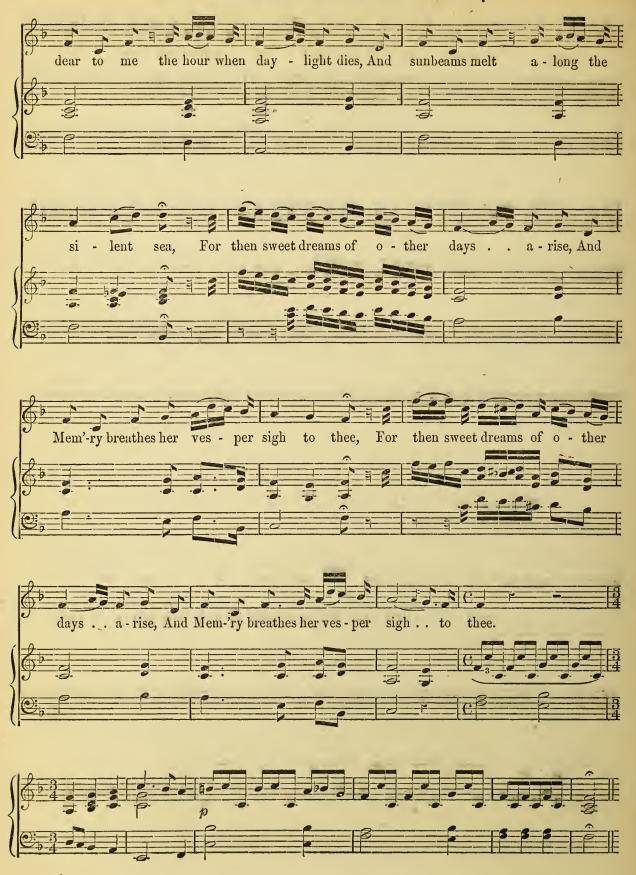
HOW DEAR TO ME THE HOUR WHEN DAYLIGHT DIES.

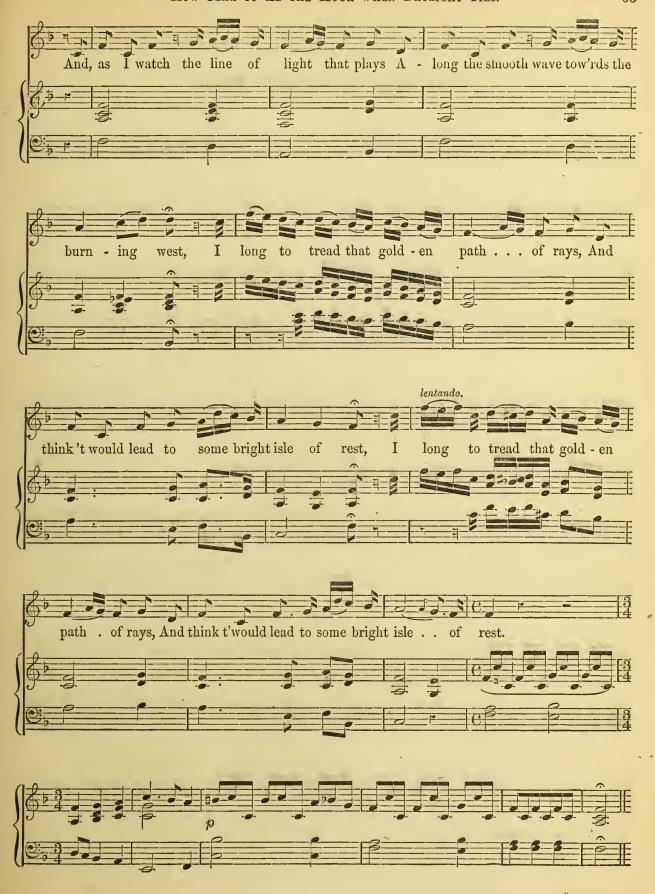
(AIR—THE TWISTING OF THE ROPE.*)

Slow, and to be played very smoothly.

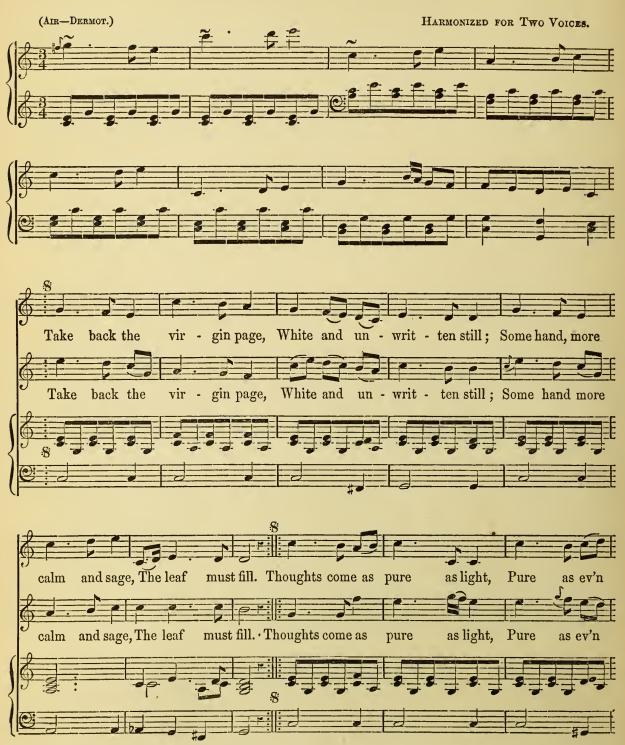


• I had not sufficiently considered the structure of this delightful air when I formerly asserted that it was too wild for words of a regular metre.

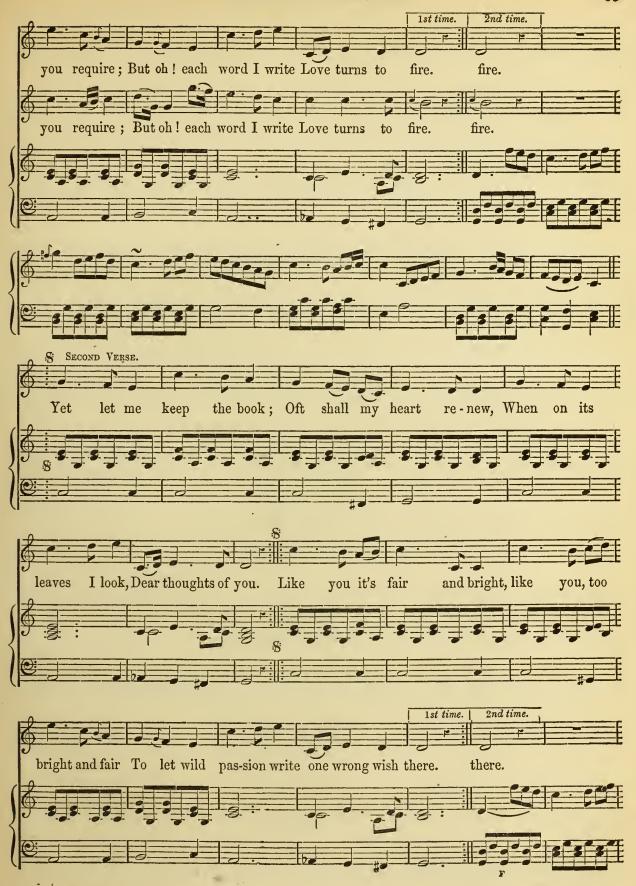


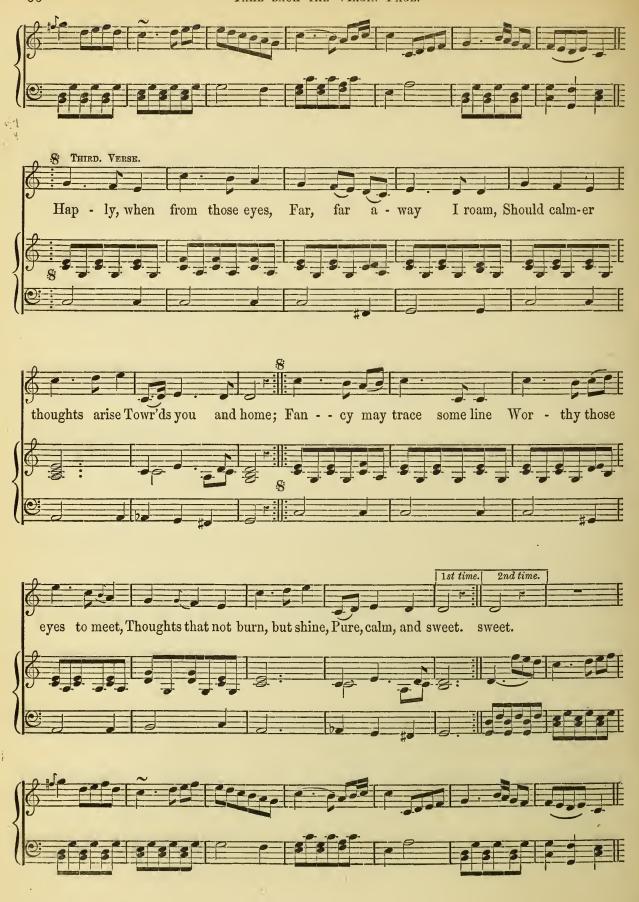


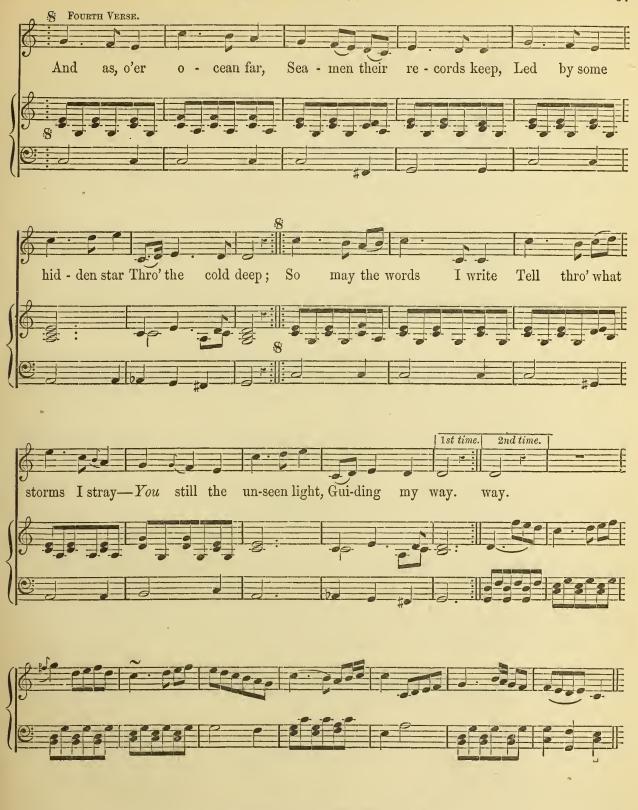
TAKE BACK THE VIRGIN PAGE.



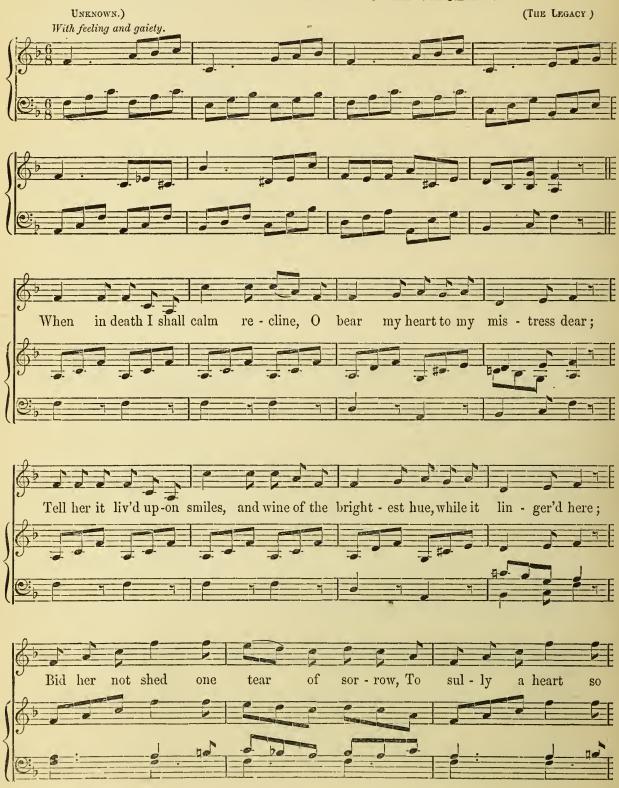
Written on returning a blank book.

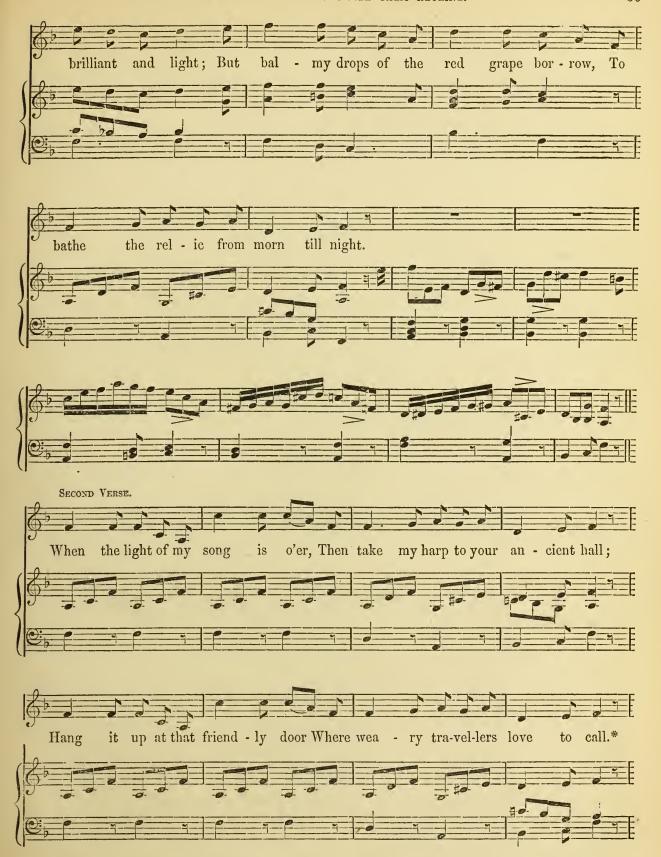






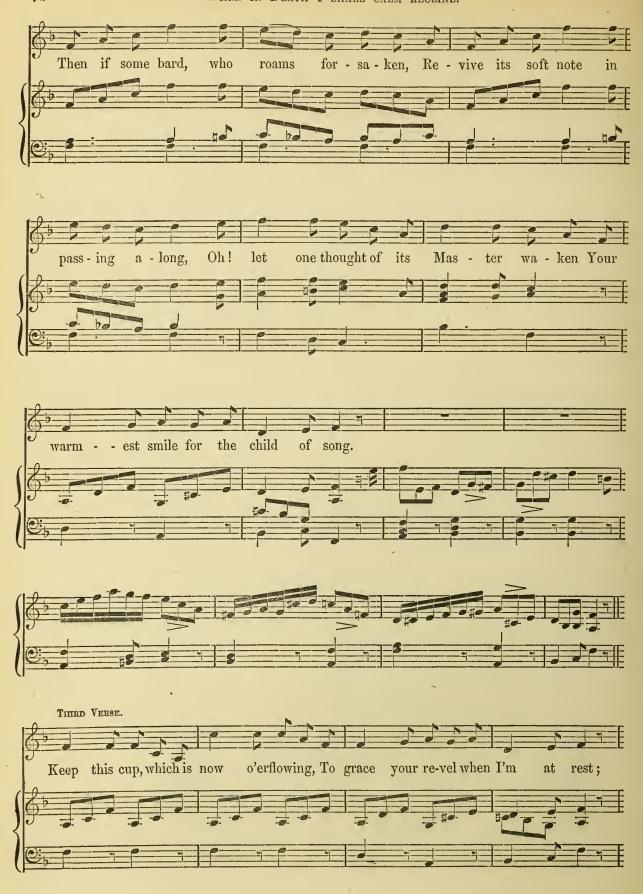
WHEN IN DEATH I SHALL CALM RECLINE.

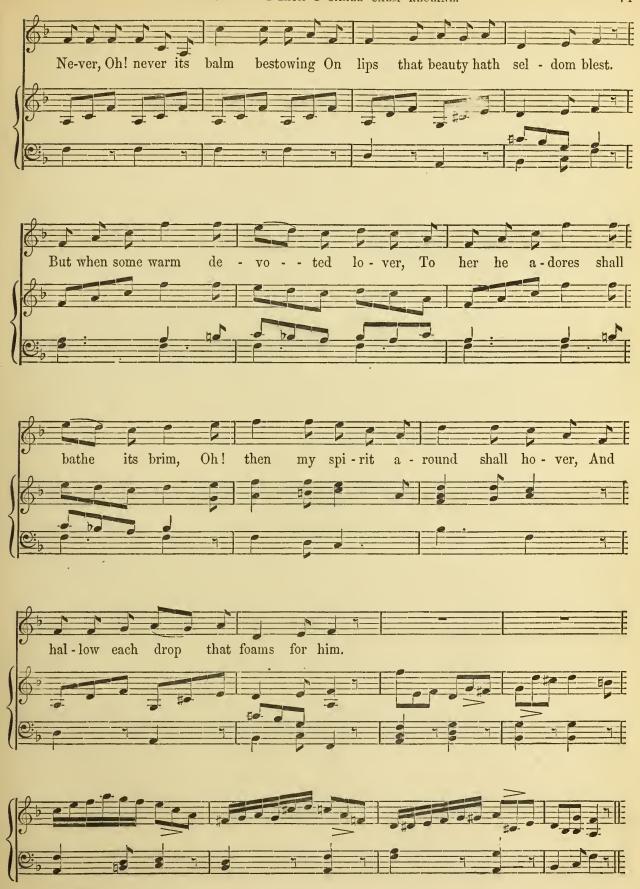




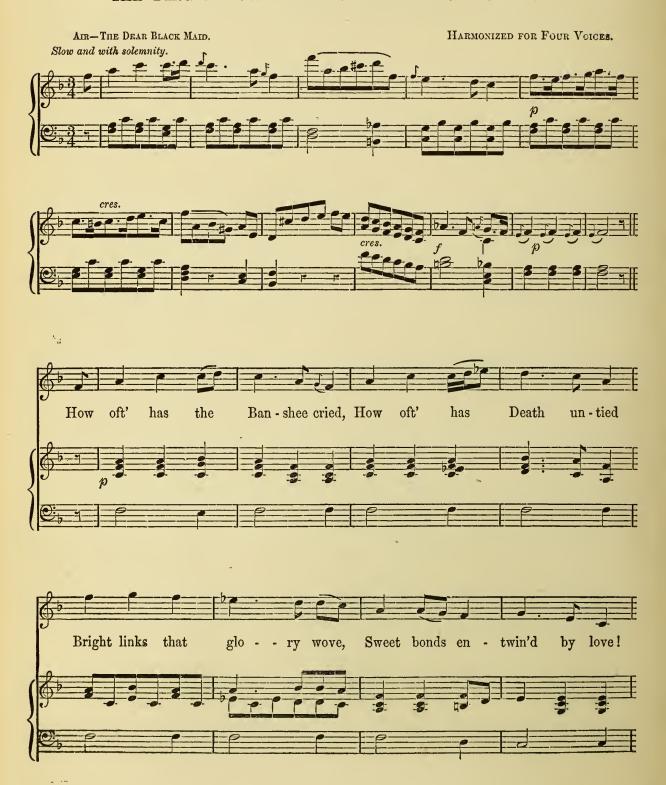
" In every house was one or two harps, free to all travellers, who were the more caressed, the more they excelled in music."

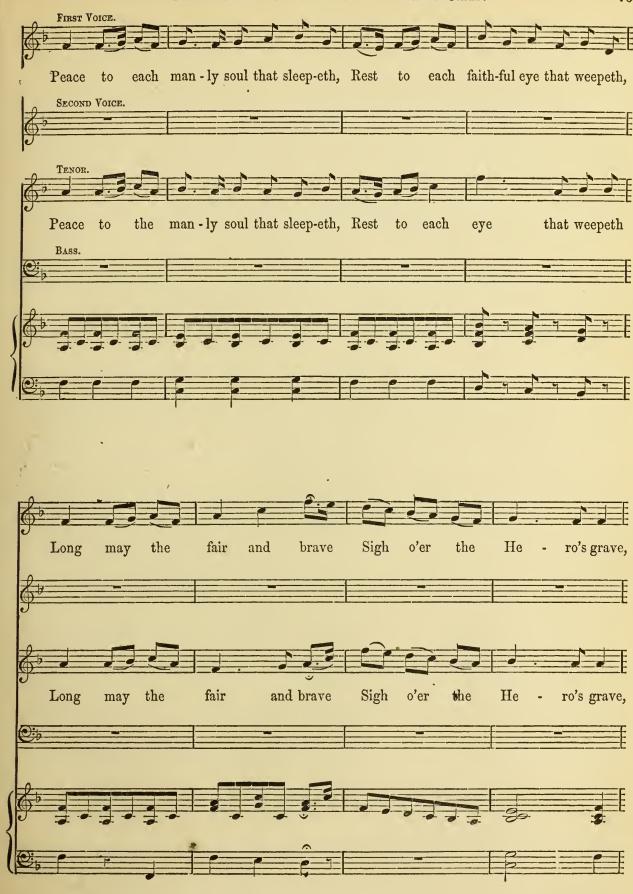
O'HALLORAN.

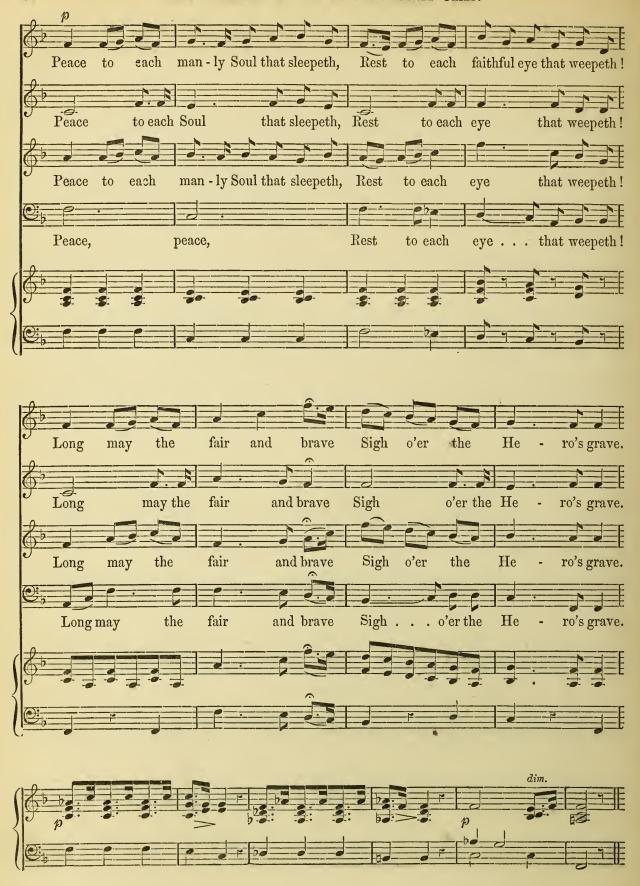


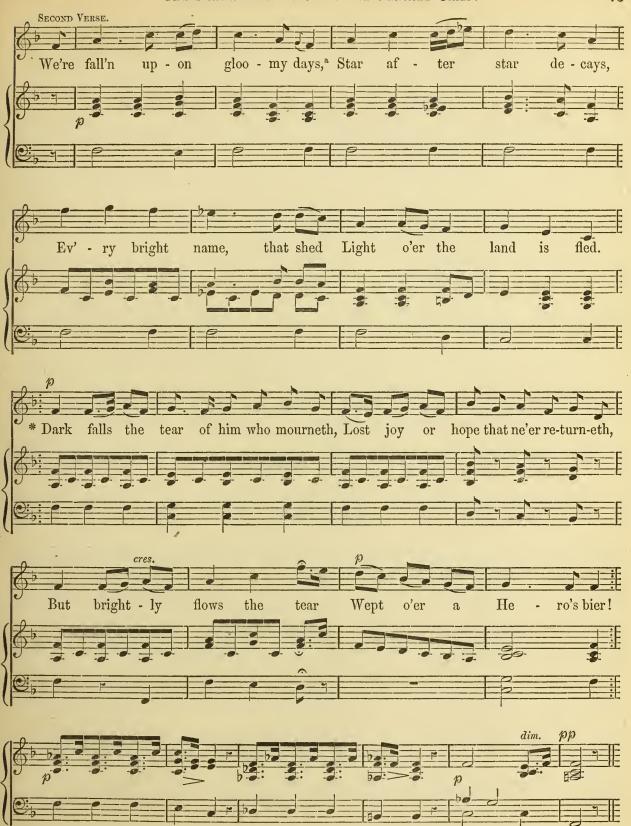


THE DIRGE.—HOW OFT HAS THE BANSHEE CRIED.



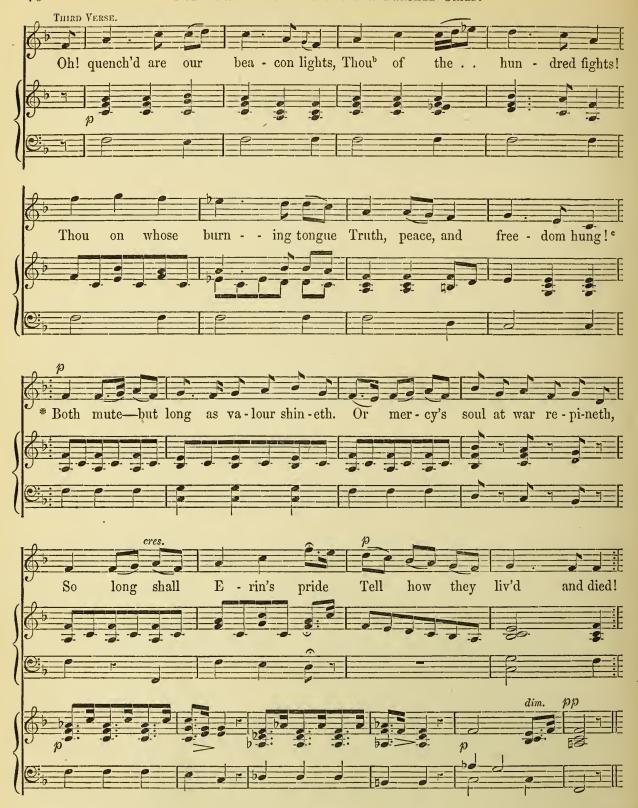






* I have endeavoured here, without losing that Irish character, which it is my object to preserve throughout this work, to allude to the sad and ominous fatality, by which England has been deprived of so many great and good men, at a moment when she most requires all the aids of talent and integrity.

^{*} For the harmonization see First Verse.

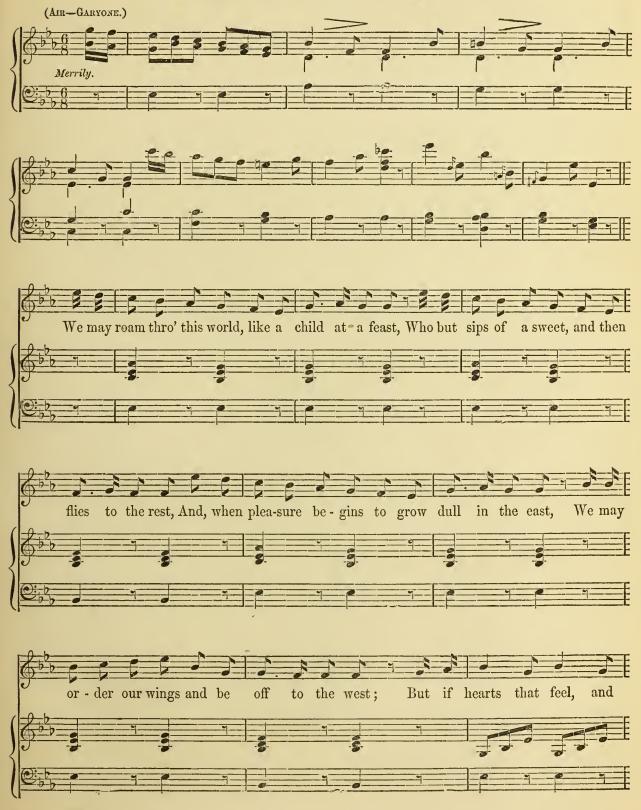


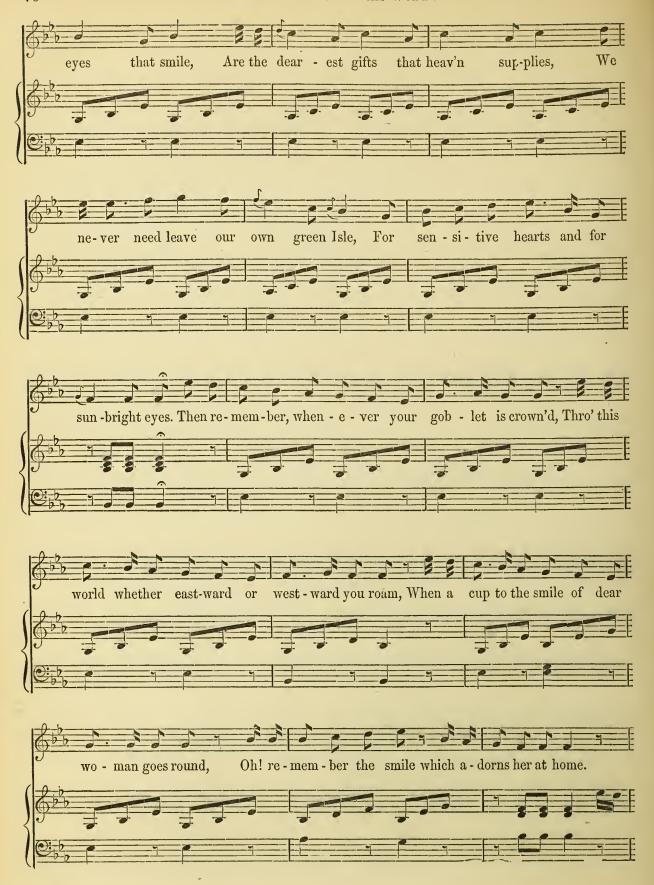
b This designation, which has been before applied to Lord Nelson, is the title given to a celebrated Irish Hero, in a Poem by O'Gnive, the bard of O'Niel, which is quoted in the "Philosophical Survey in the South of Ireland," page 433. "Con of the hundred Fights, s'eep in thy grass-grown tomb, and upbraid not our defeats with thy victories."

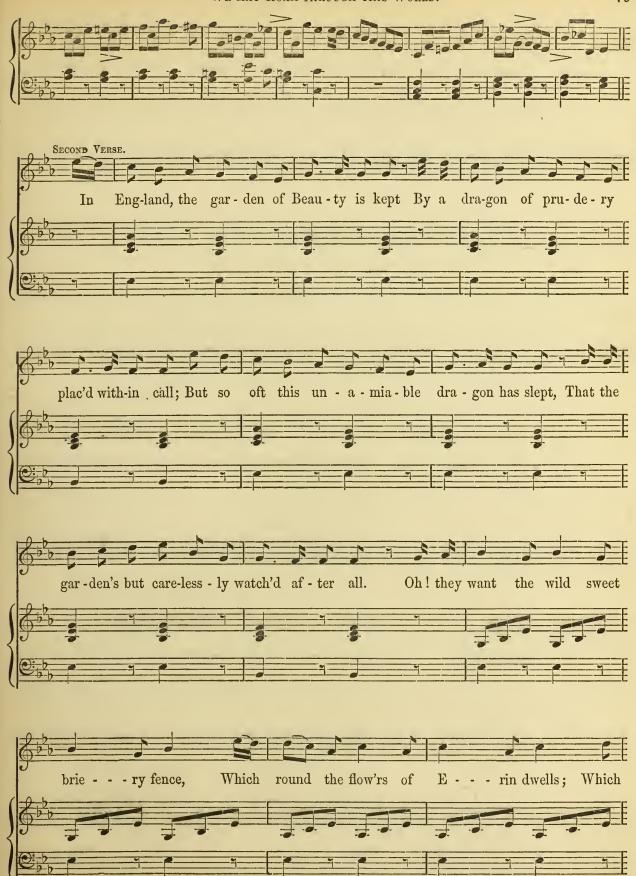
c "Fox, Romanorum ultimus."

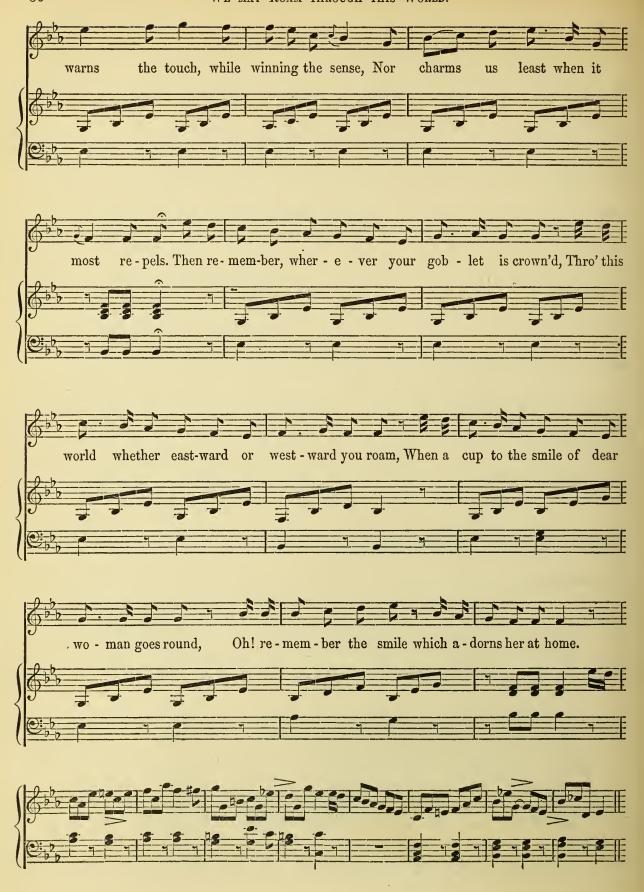
^{*} For the harmonization see First Verse.

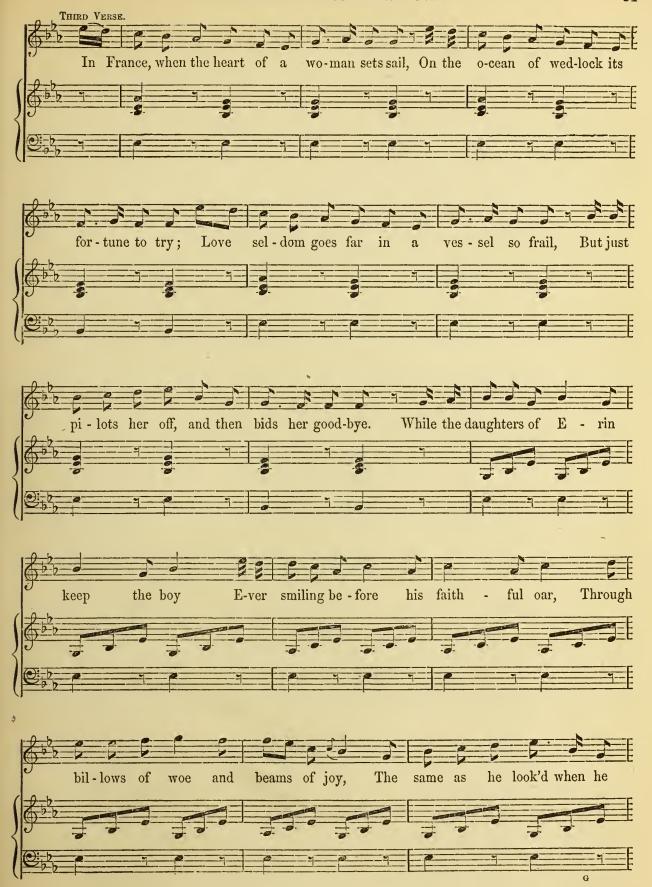
WE MAY ROAM THROUGH THIS WORLD.



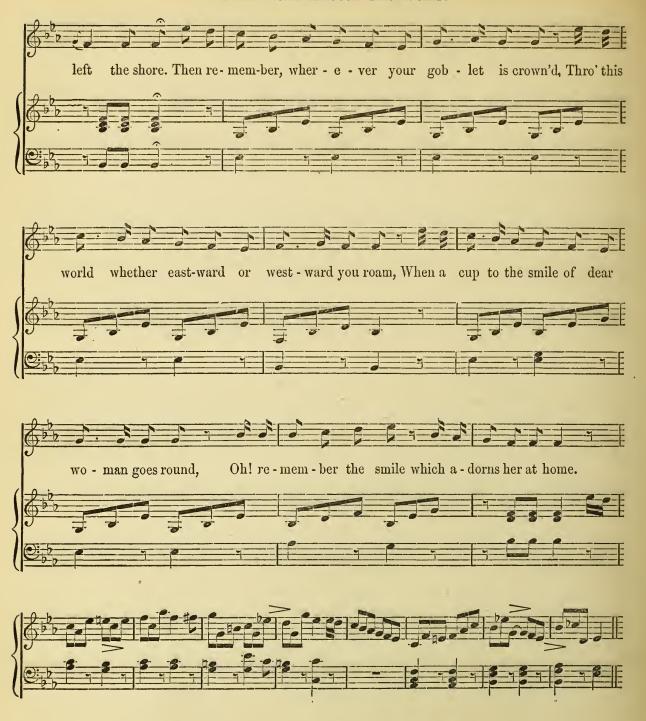




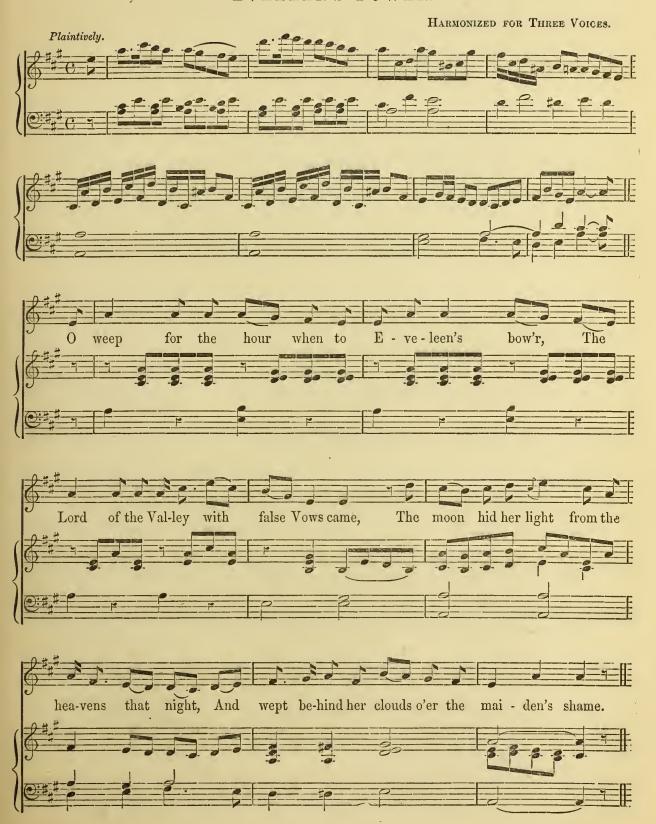


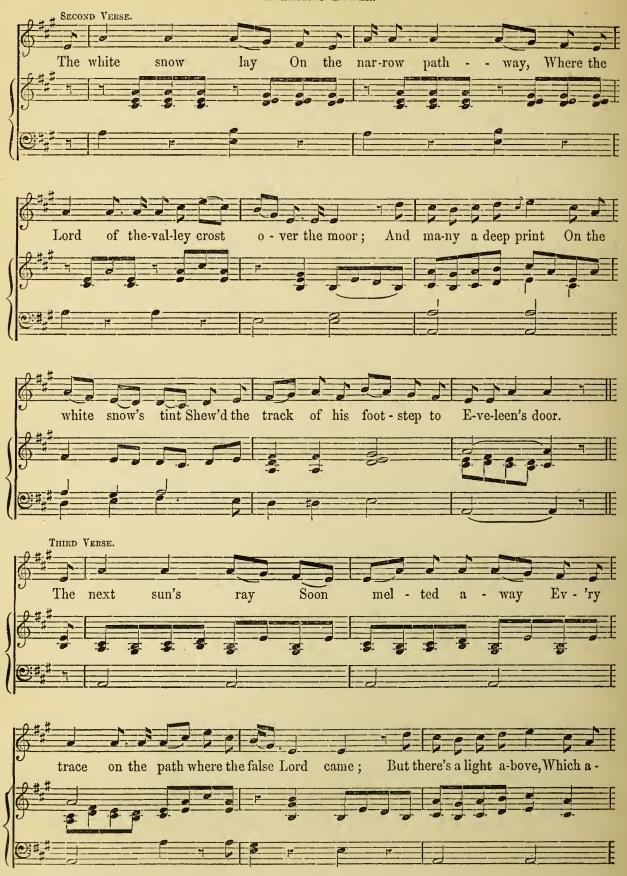


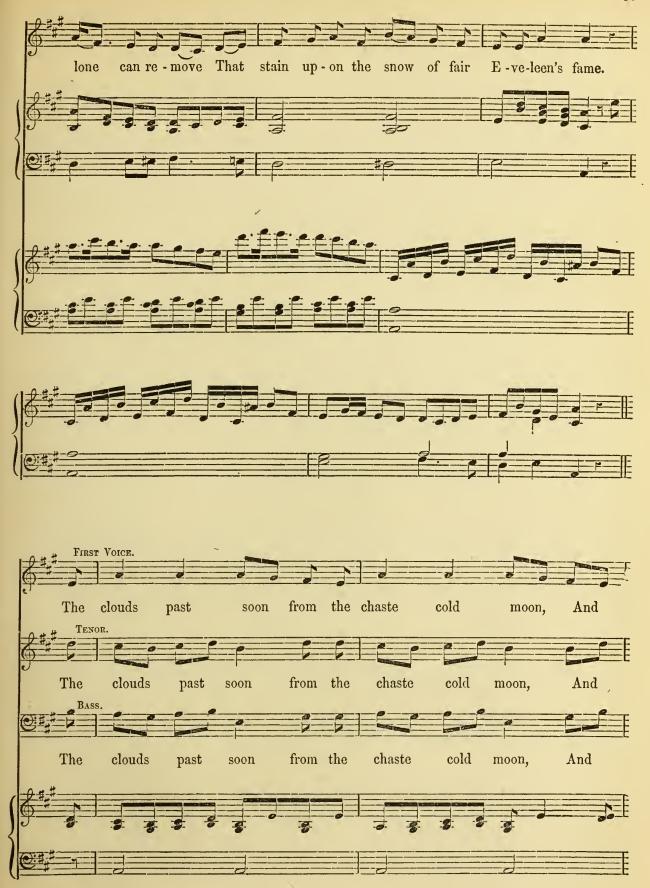
WE MAY ROAM THROUGH THIS WORLD.

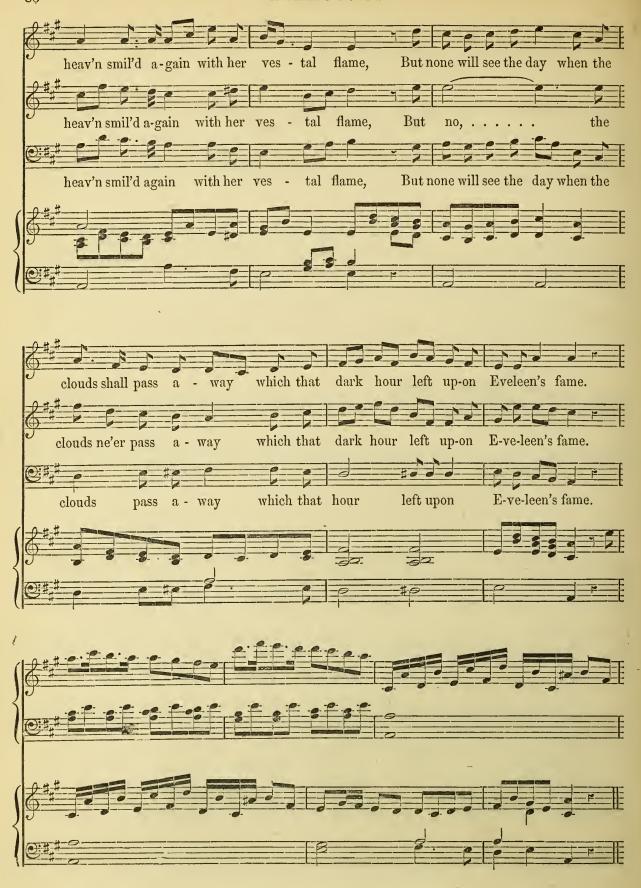


EVELEEN'S BOWER.

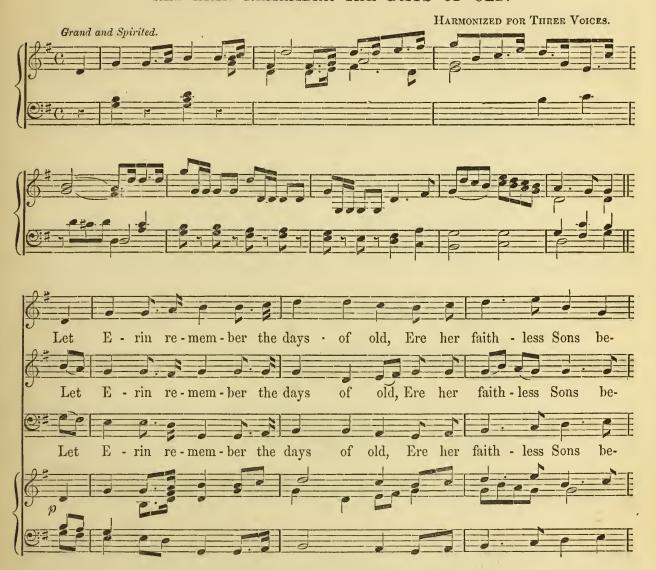








LET ERIN REMEMBER THE DAYS OF OLD.



* "This brought on an encounter between Malachi (the Monarch of Ireland in the 10th century) and the Danes, iu which Malachi defeated two of their champions, whom he encountered successively hand to hand, taking a collar of gold from the neck of one, and carrying off the sword of the other, as trophies of his victory."

WARNER'S HISTORY OF IRELAND, Vol. I. Book 9.

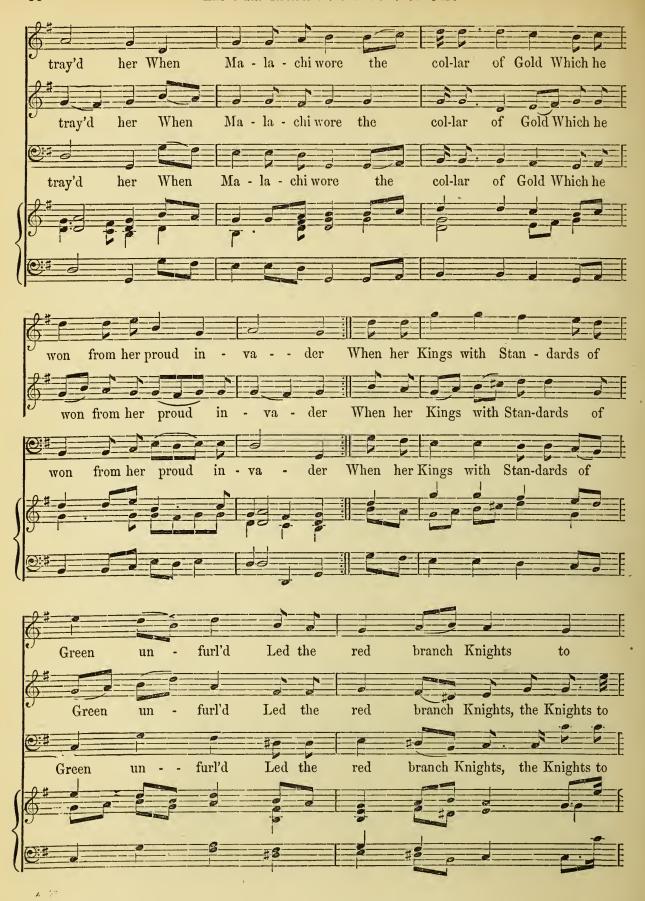
† "Military orders of knights were very early established in Ireland; long before the birth of Christ we find an hereditary order of Chivalry in Ulster, called curaidhe na Craobheruadh, or the knights of the Red Branch, from their chief seat in Emania adjoining to the palace of the Ulster kings, called Teagh na Craobhe ruadh, or the Academy of the Red Branch; and contiguous to which was a large Hospital, founded for the sick knights and soldiers, called Bron-bhearg, or the house of the sorrowful soldier."

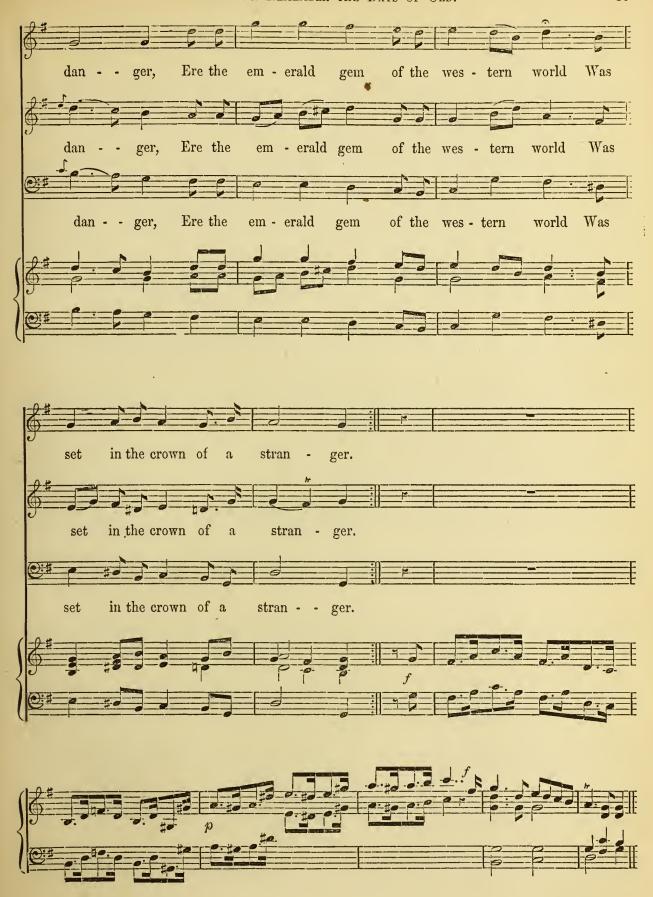
O'HALLORAN'S INTRODUCTION, &c. Part I. Chap. 5.

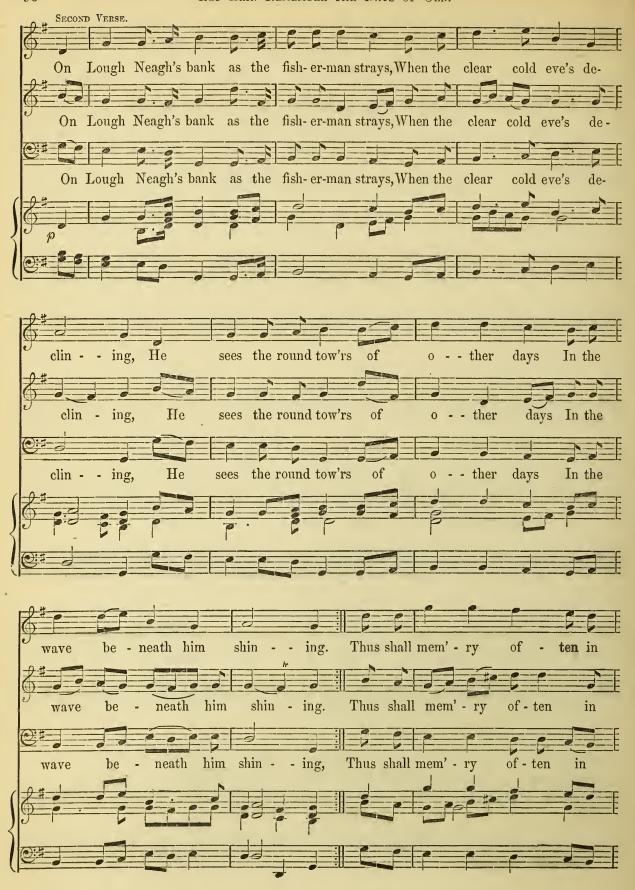
The inscription upon Connor's tomb (for the fac-simile of which I am indebted to Mr. Murphy, Chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller.

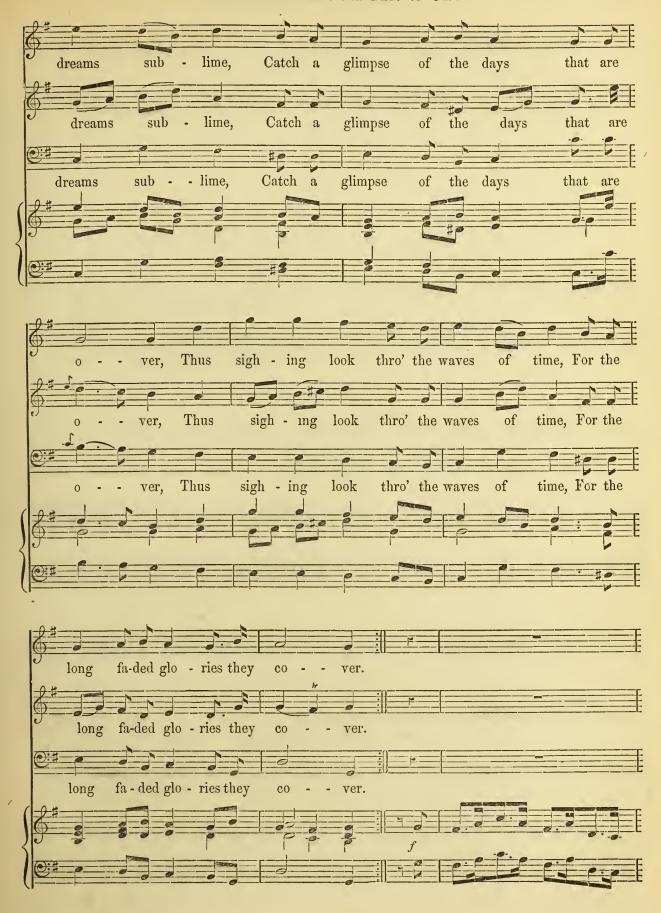
‡ It was an old tradition, in the time of Giraldus, that Lough Neagh had been originally a fountain, by whose sudden overflowing the country was inundated, and a whole region, like the Atlantis of Plato, overwhelmed. He says that the fishermen, in clear weather, used to point out to strangers the tall ecclesiastical towers under the water. "Piscatores aquæ illius turres ecclesiasticas, quæ more patriæ arctæ sunt et altæ, necnon et rotundæ, sub undis manifeste, sereno tempore conspiciunt et extraneis transcuntibus reique causas admirantibus frequenter ostendunt.

TOPOGR. HIB. DIST. 2. C. 9.



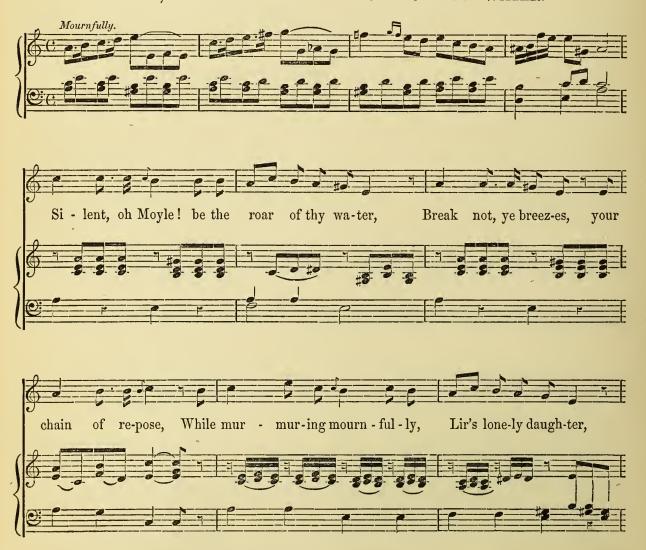




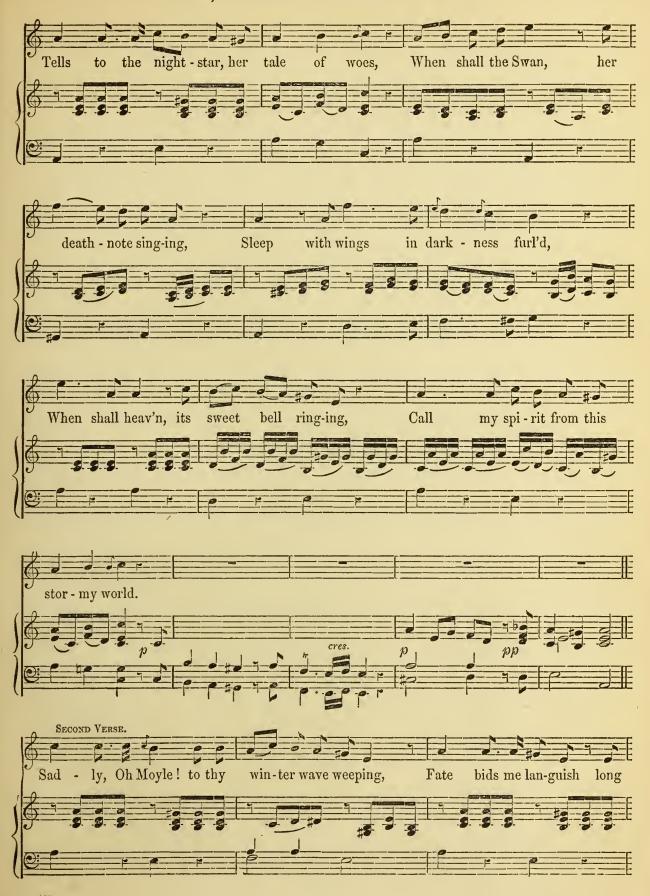


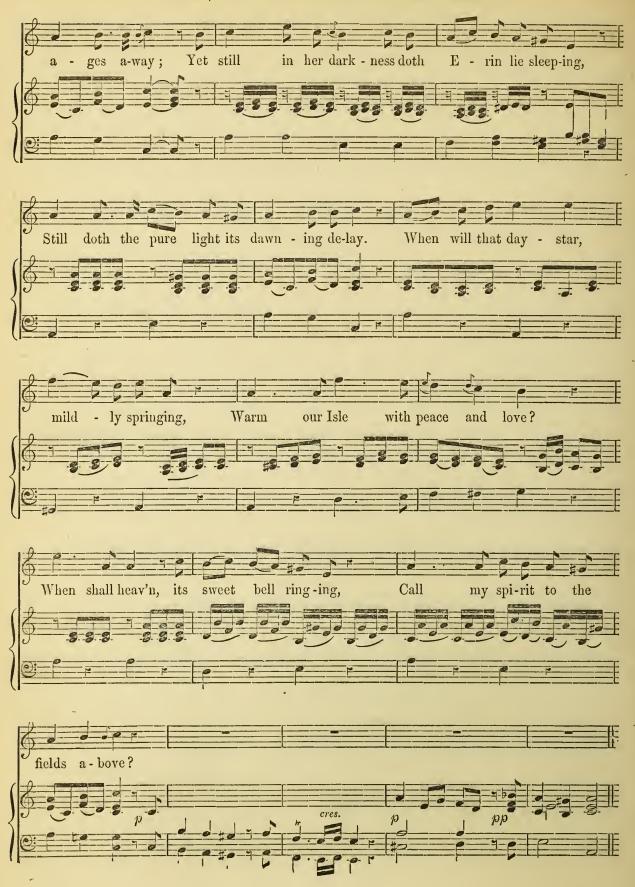


SILENT, OH MOYLE! BE THE ROAR OF THY WATER.

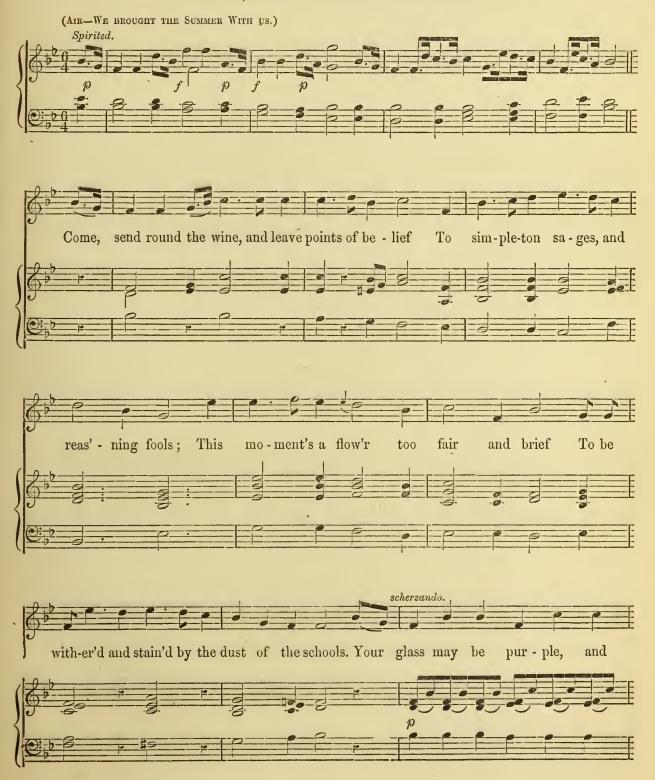


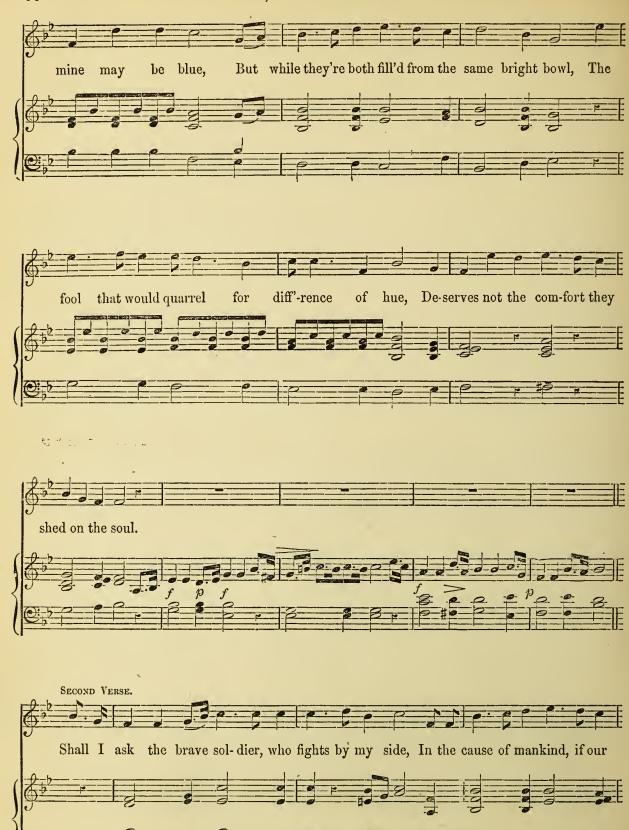
[•] To make this story intelligible in a song would require a much greater number of verses than any one is authorized to inflict upon an audience at once; the reader must therefore be content to learn in a note, that Fionnuala, the daughter of Lir, was by some supernatural power transformed into a Swan, and condemned to wander for many hundred years over certain lakes and rivers in Ireland, till the coming of Christianity, when the first sound of the Mass-bell was to be the signal of her release.—I found this fanciful fiction among some manuscript translations from the Irish, which were begun under the direction of that enlightened friend of Ireland, the late Countess of Molra.

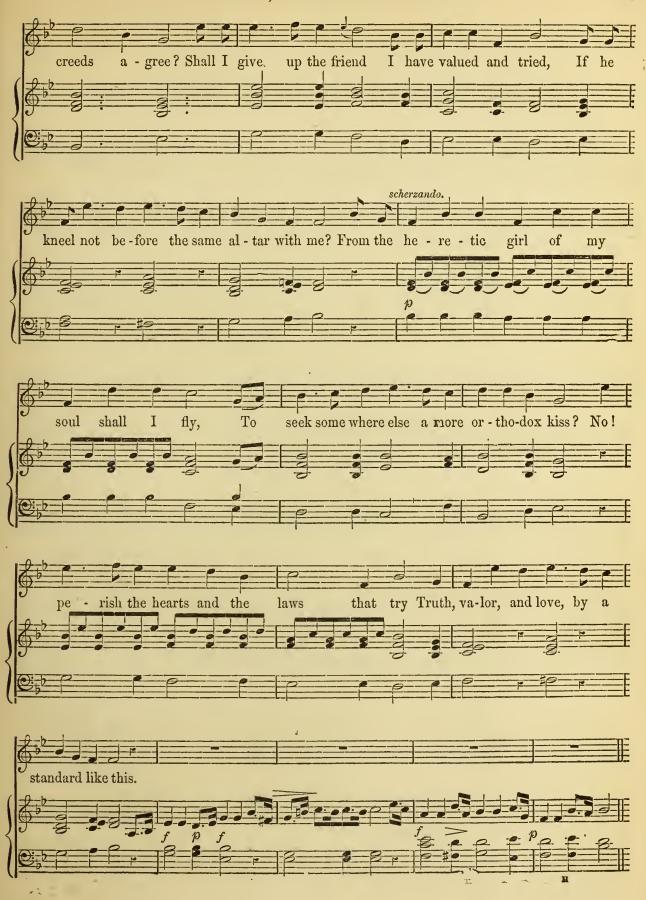




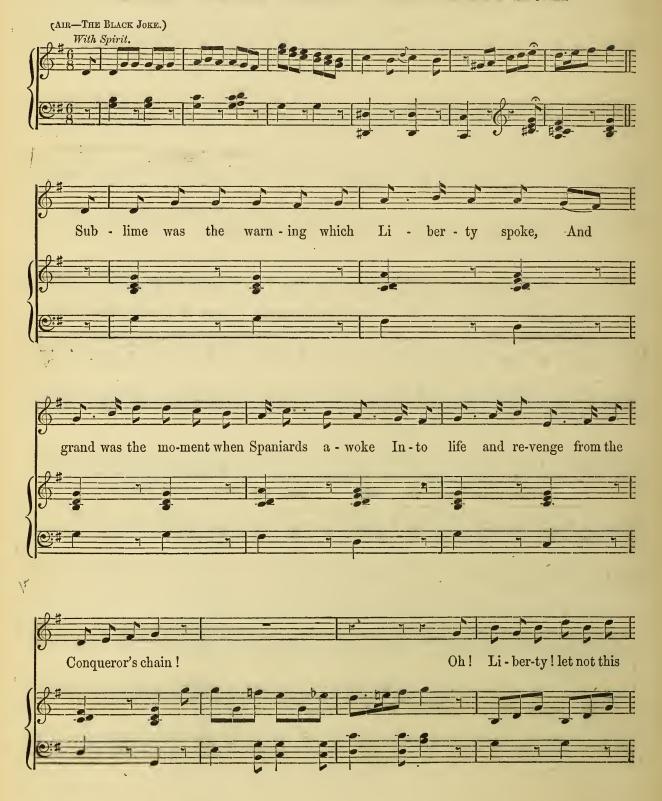
COME, SEND ROUND THE WINE.

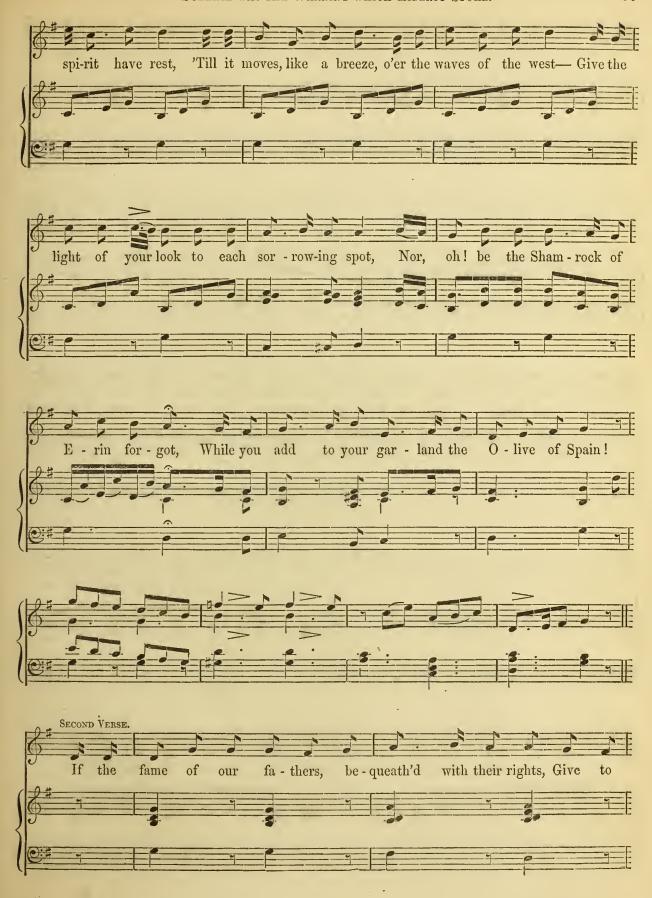


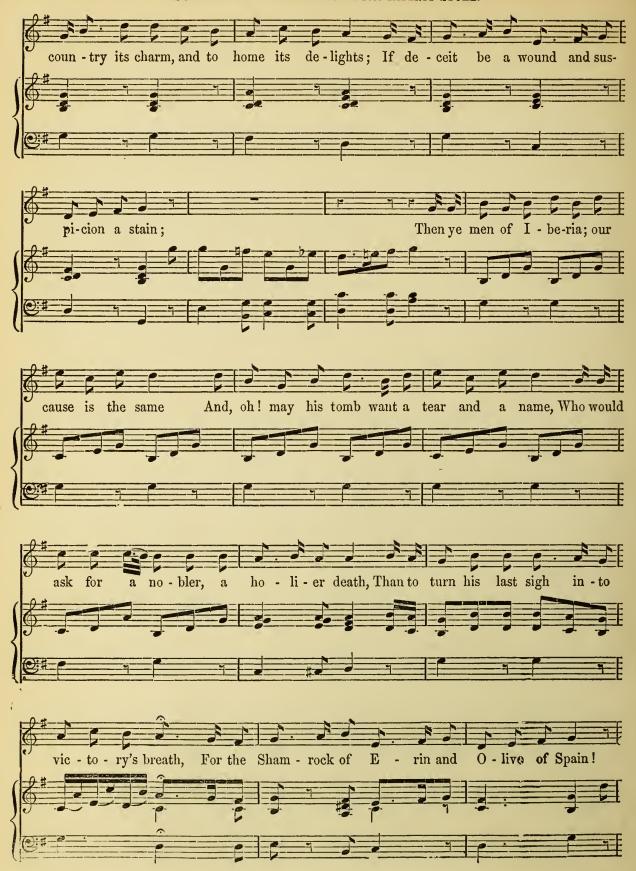


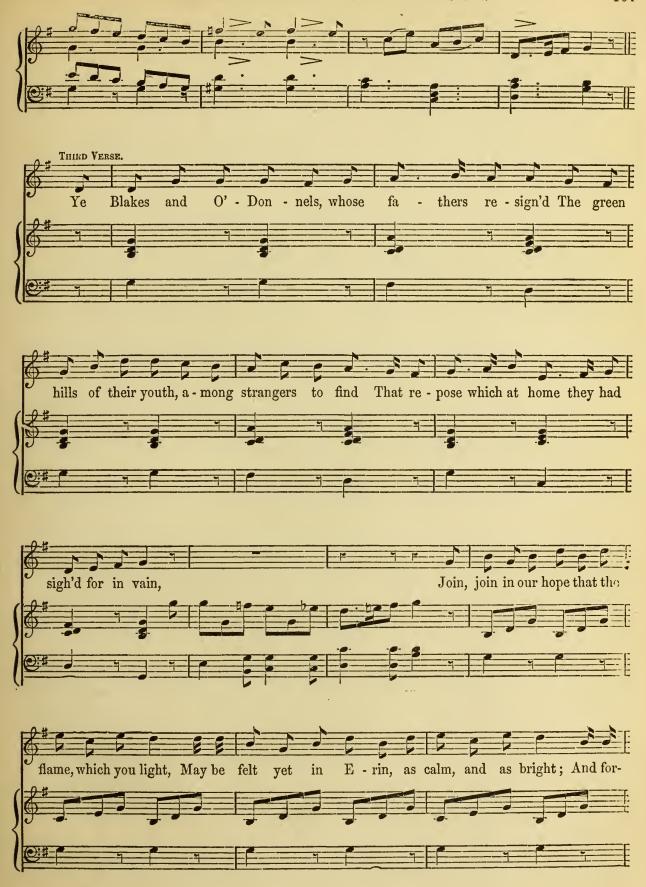


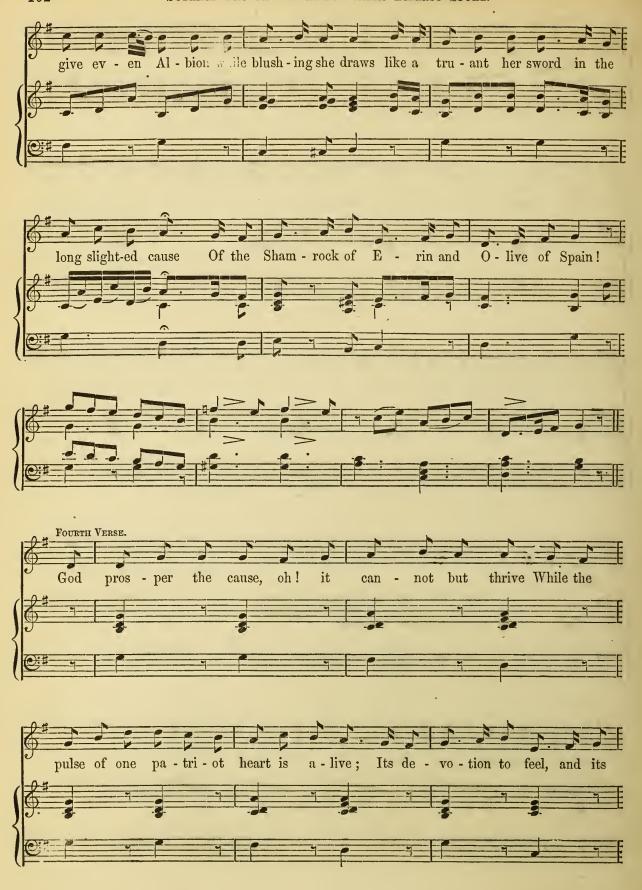
SUBLIME WAS THE WARNING WHICH LIBERTY SPOKE.

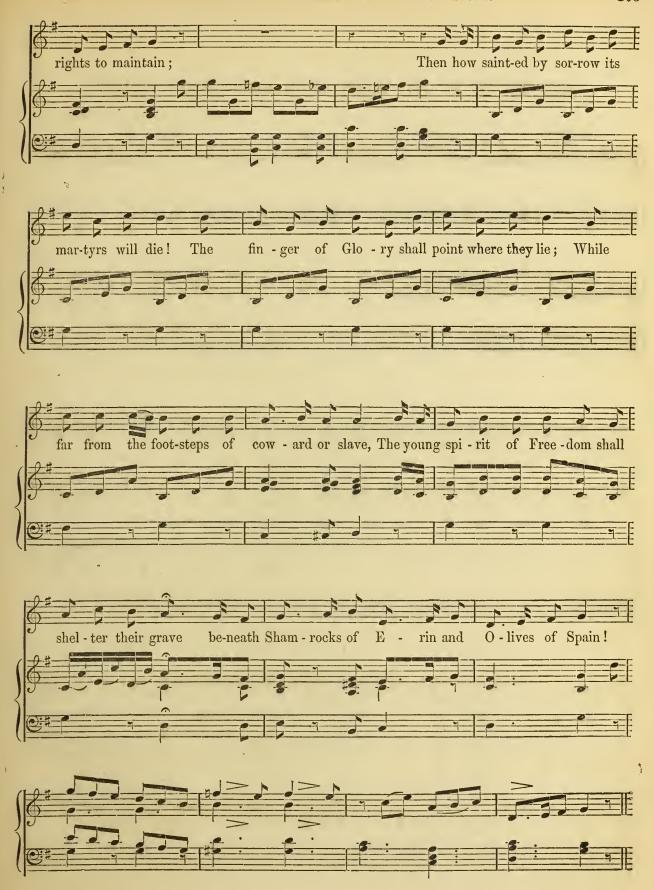




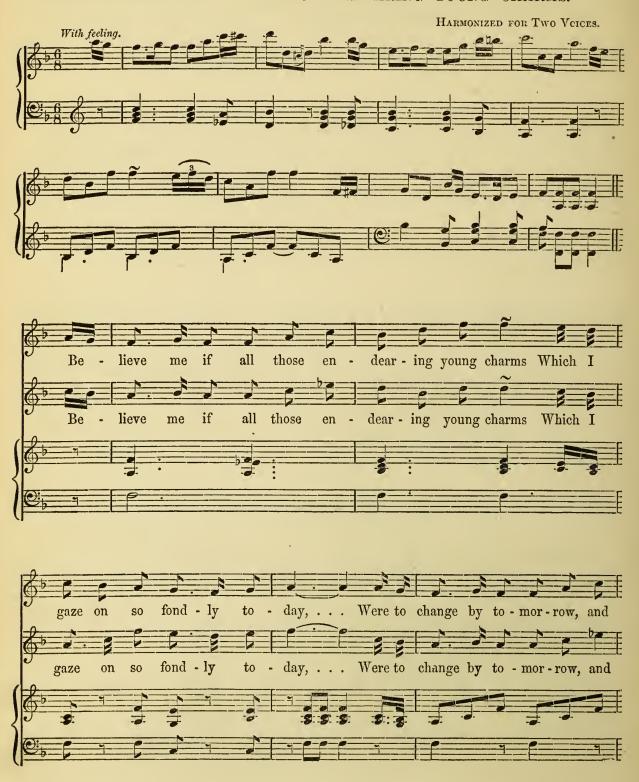


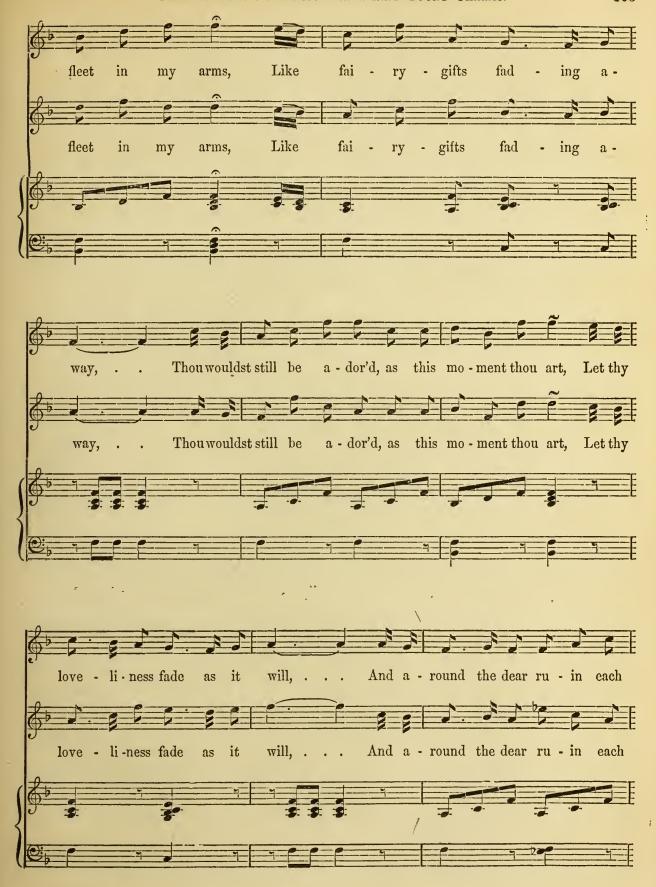


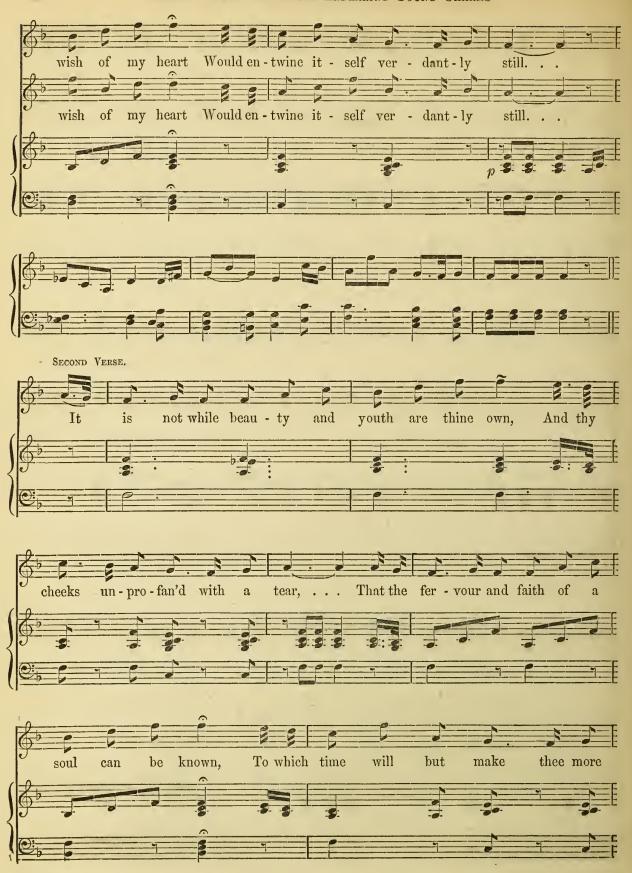


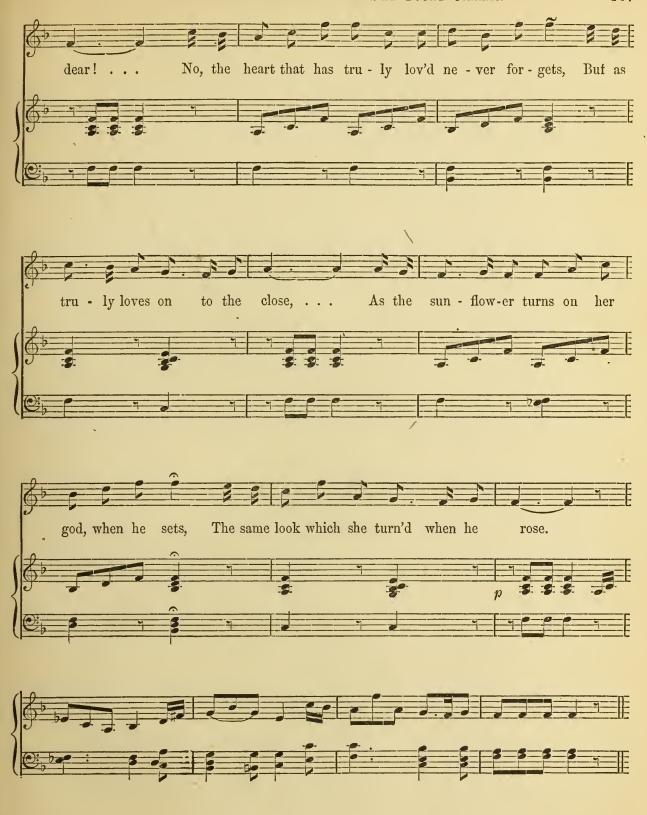


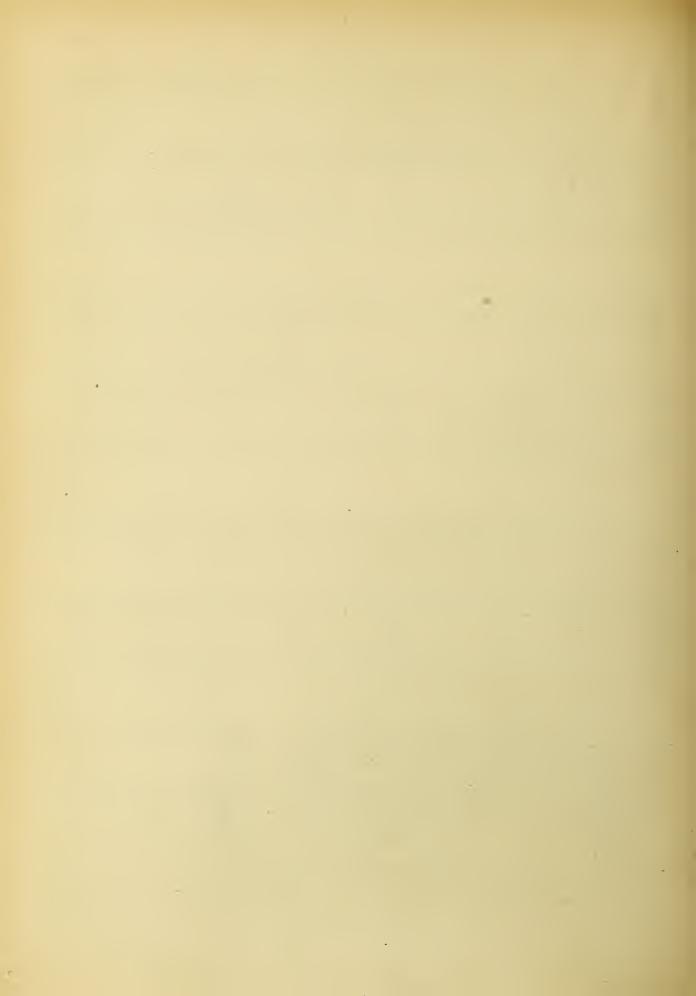
BELIEVE ME IF ALL THOSE ENDEARING YOUNG CHARMS.

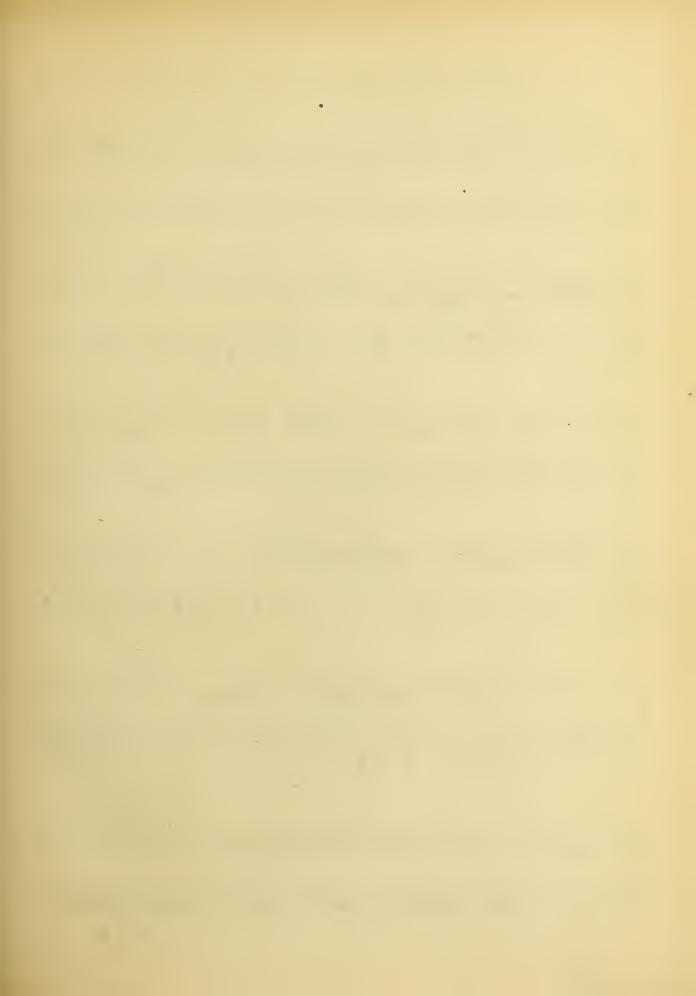




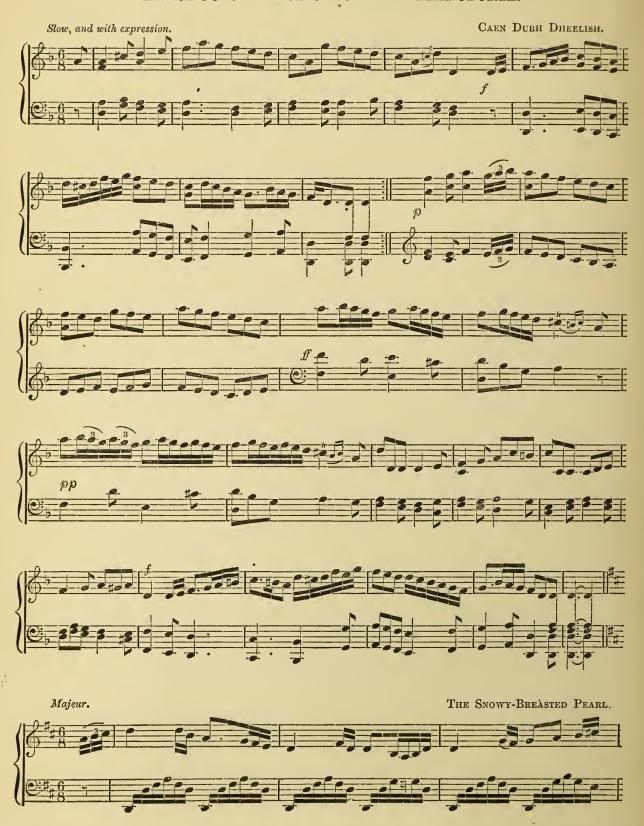




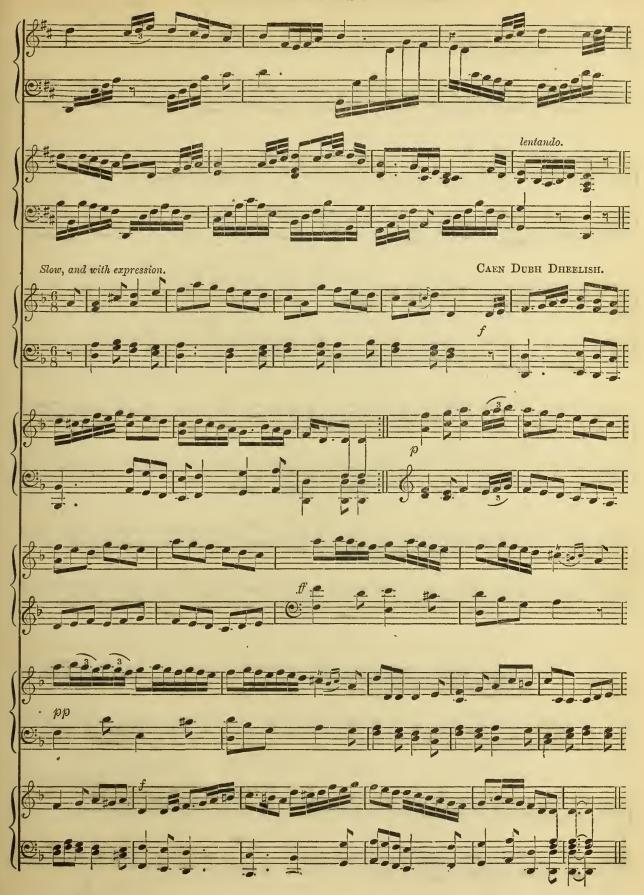


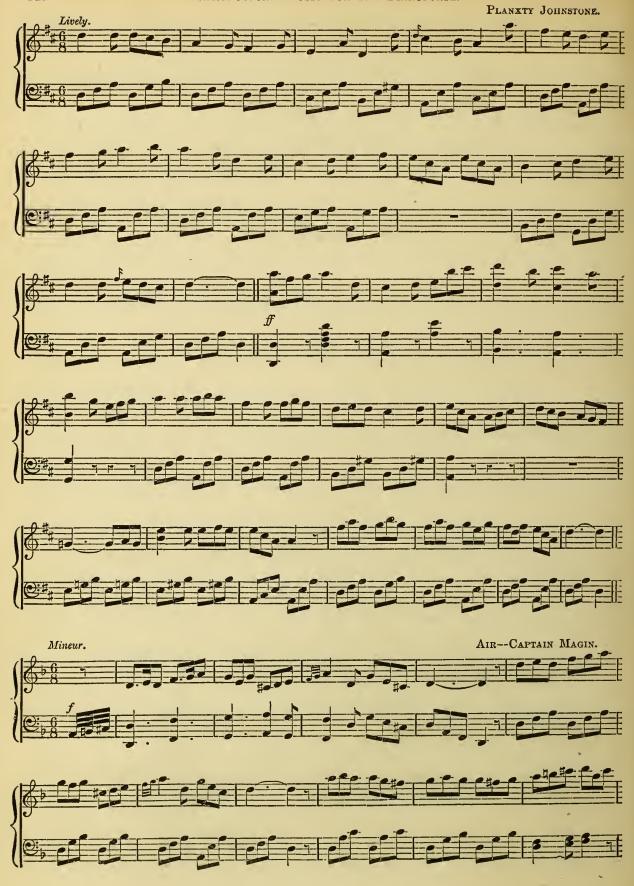


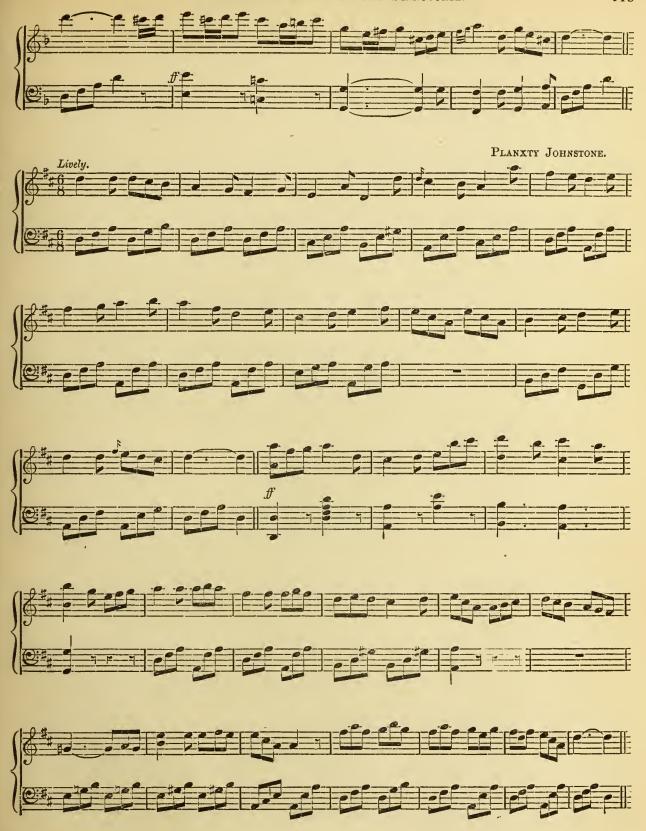
INTRODUCTORY MUSIC FOR THE PIANOFORTE.

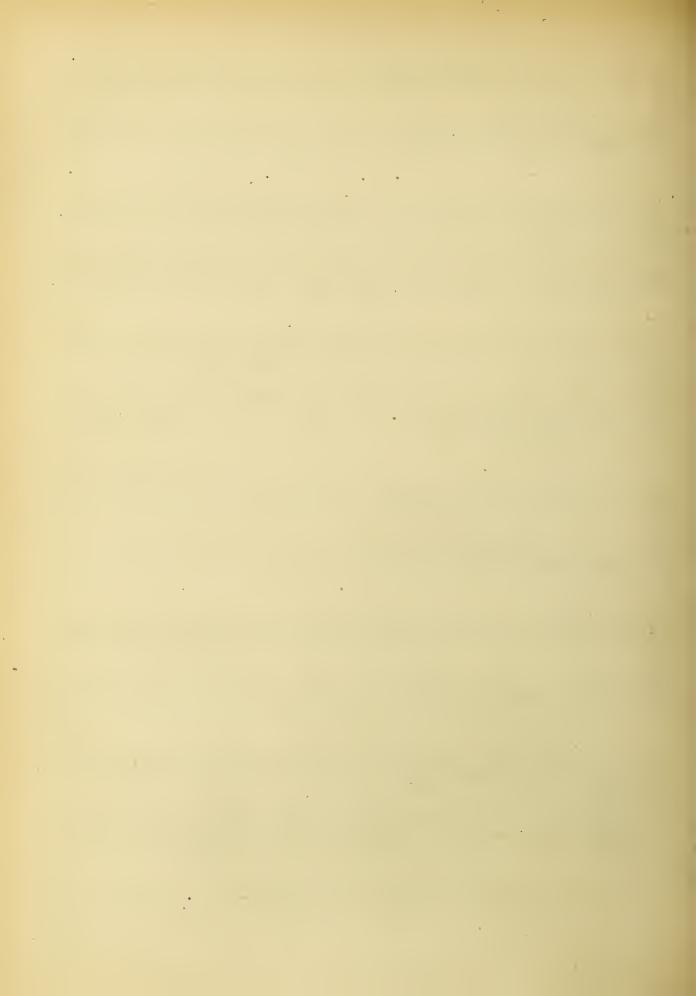


INTRODUCTORY MUSIC FOR THE PIANOFORTE.





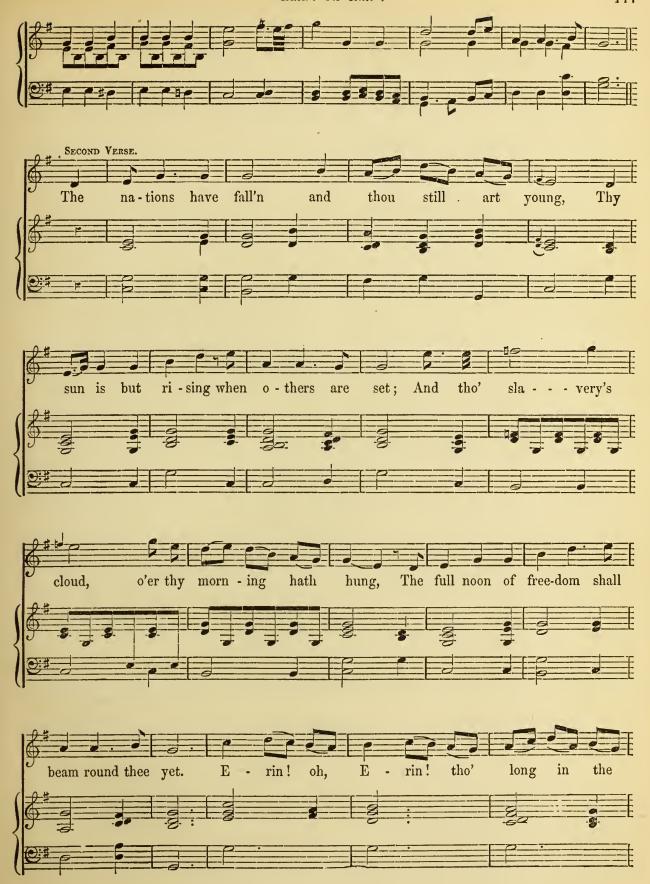


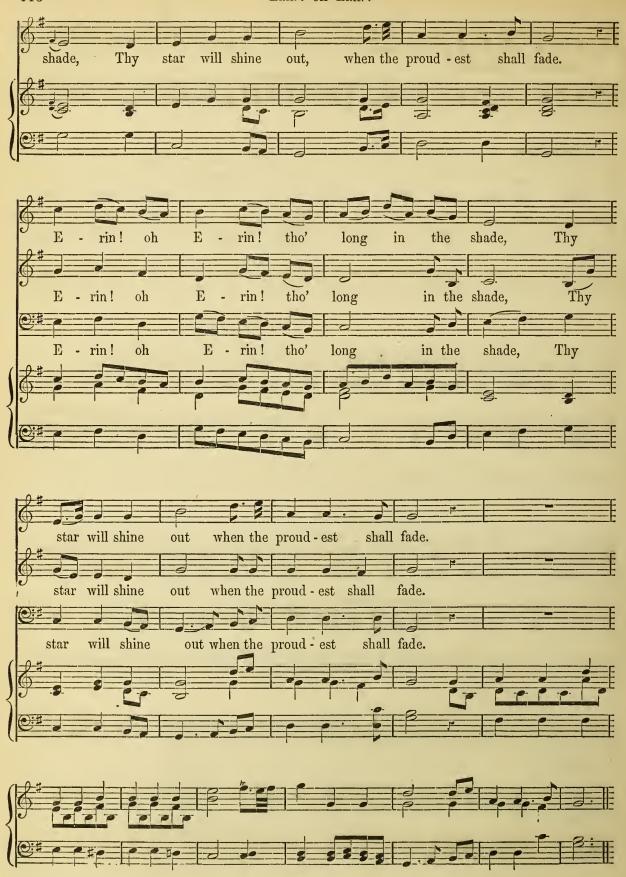


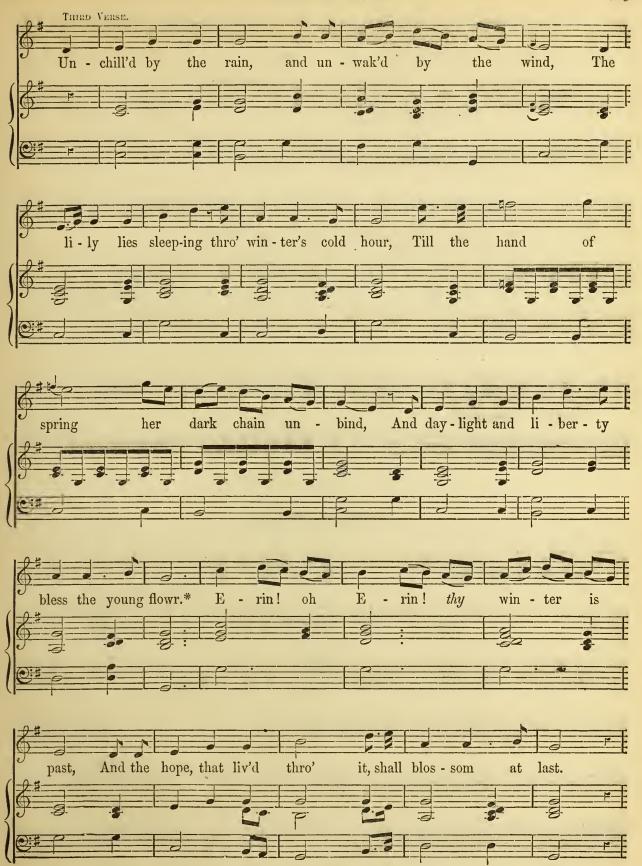


- * There are various settings of this air; that which differs most from the set we have adopted, will be found at the end of this Number.
- † The inextinguishable fire of St. Bridget, at Kildare, which Giraldus mentions, "Apud Kildariam occurrit Ingis Sanctæ Brigidæ, quem inextinguibilem vocant; non quod extingui non possit, sed quod tam solicité moniales et sanctæ mulieres ignem, suppetente materia, fovent et nutriunt ut à tempore virginis per tot annorum curricula semper mausit inextinetus."—Girald. Camb. de Mirabil Hibern. Dist. 2, c. 34.

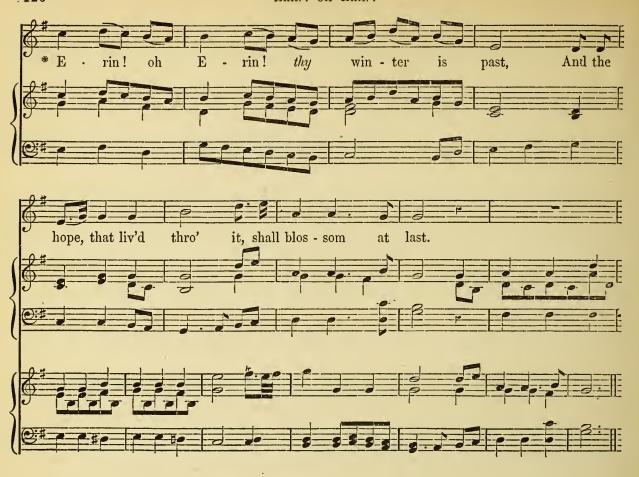








* Mrs. H. Tighe, in her exquisite lines on the lily, has applied this image to a still more important subject.

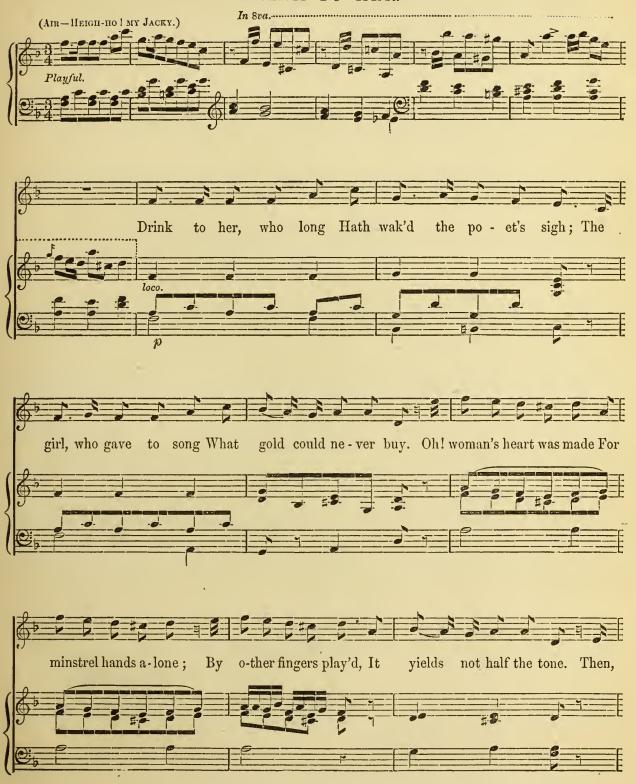


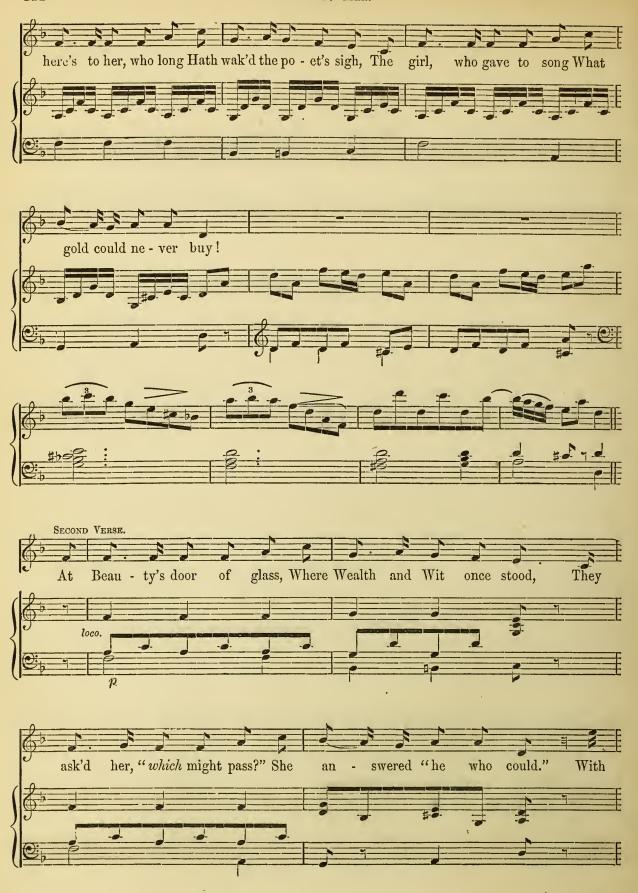
THAMAMA HULLA.

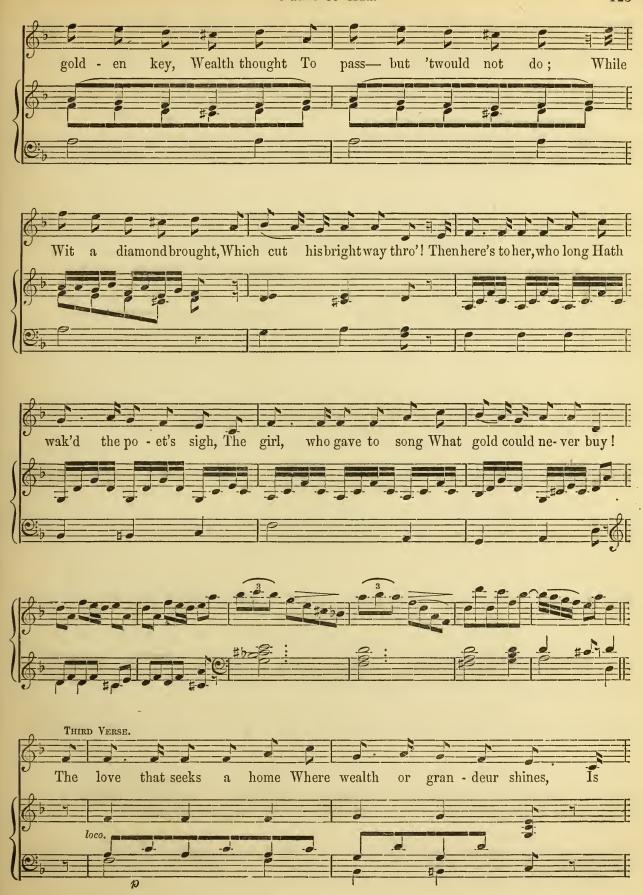


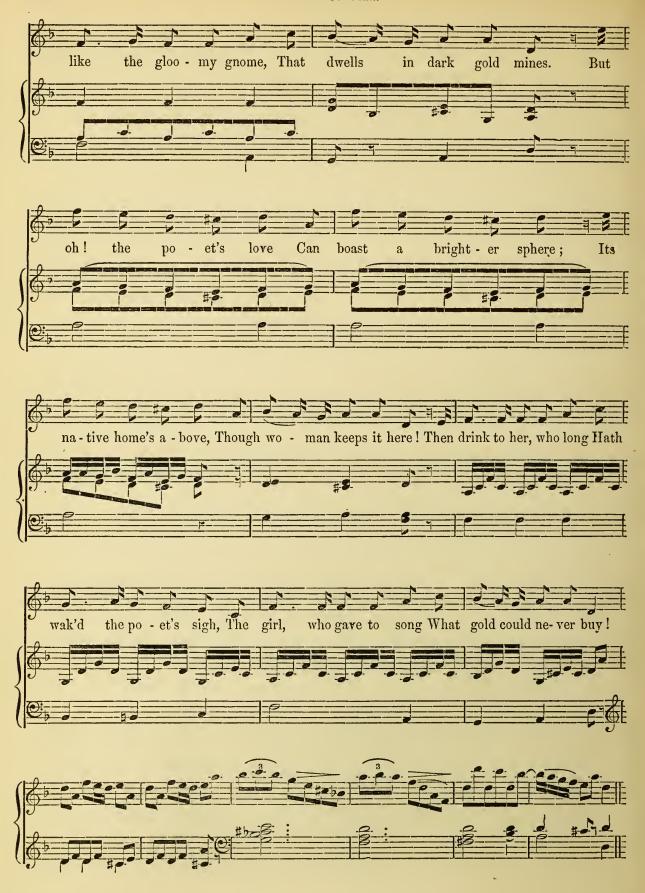
* For harmonization, see first verse

DRINK TO HER.

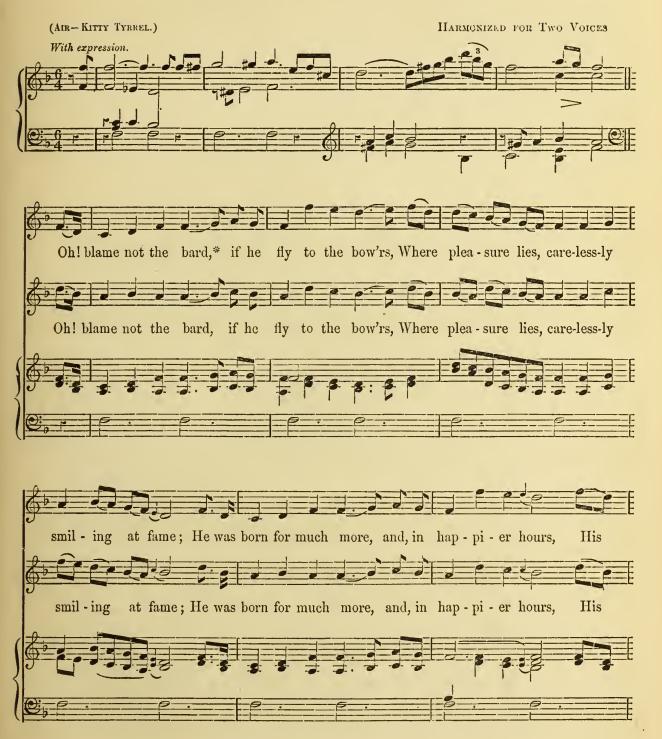




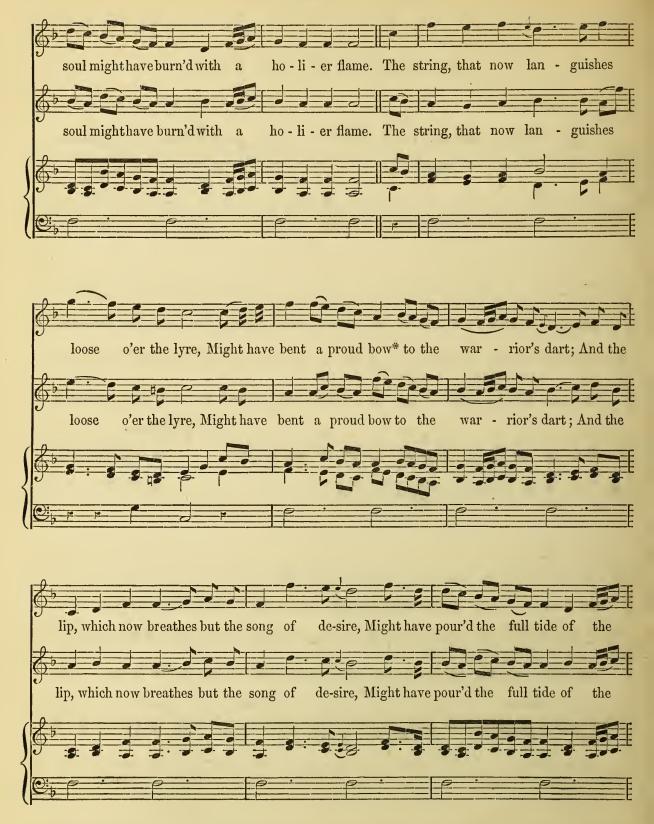




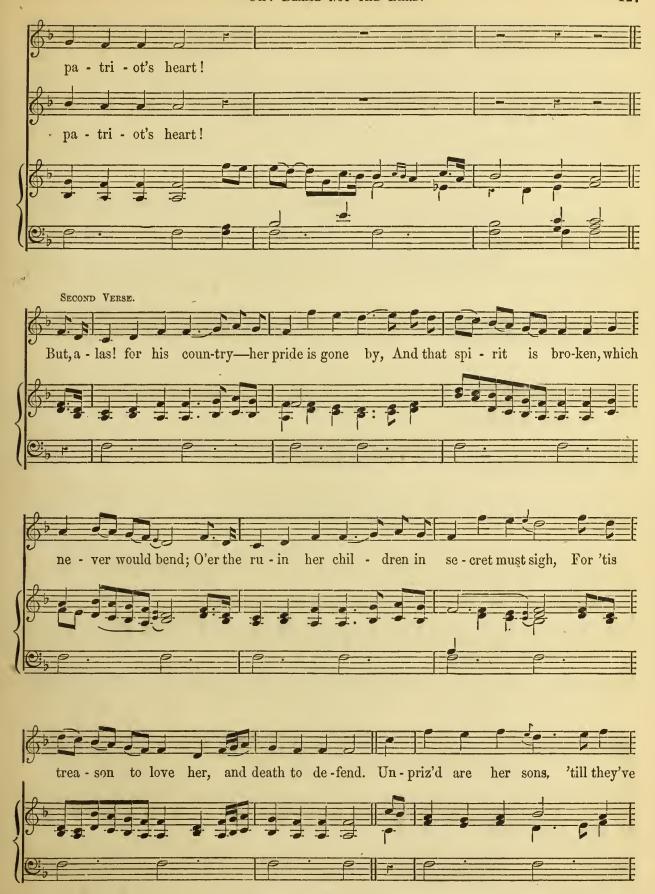
OH! BLAME NOT THE BARD.

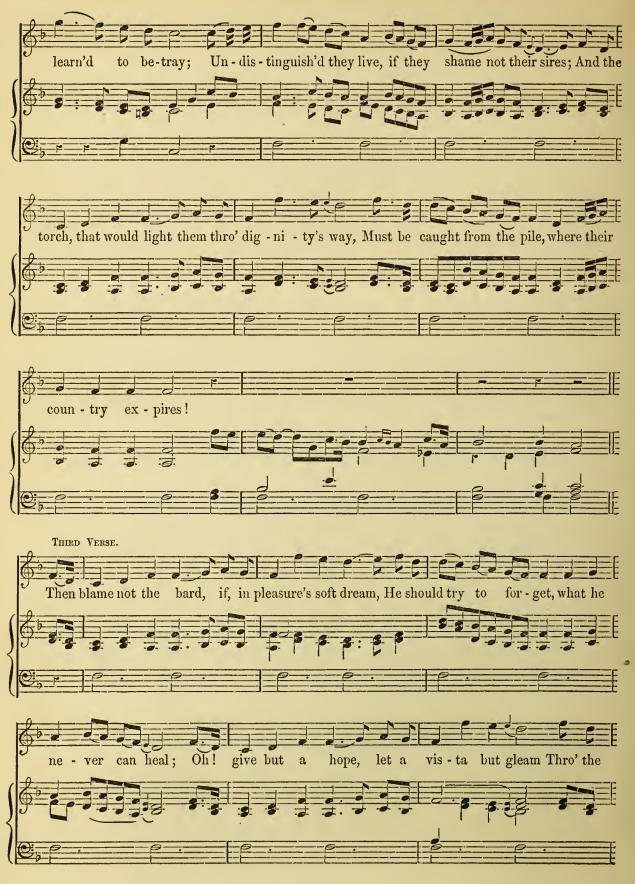


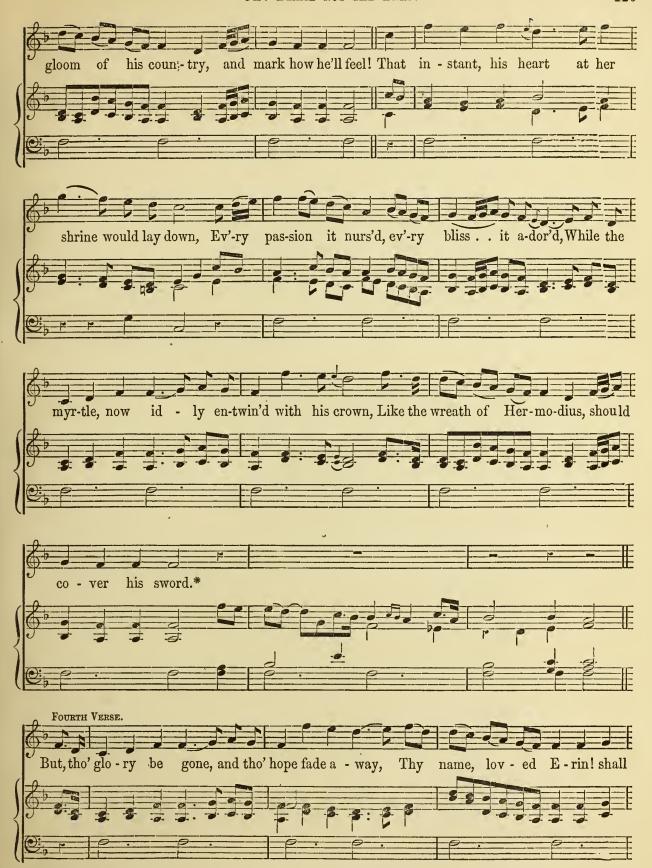
[•] We may suppose this apology to have been uttered by one of those wandering bards whom Spencer so severely, and, perhaps, truly describes in his state of Ireland, and whose poems, he tells us, "were sprinkled with some pretty flowers of their natural device, which gave good grace and comeliness unto them; the which it is great pity to see abused to the gracing of wickedness and vice, which, with good usage, would serve to adorn and beautify virtue."



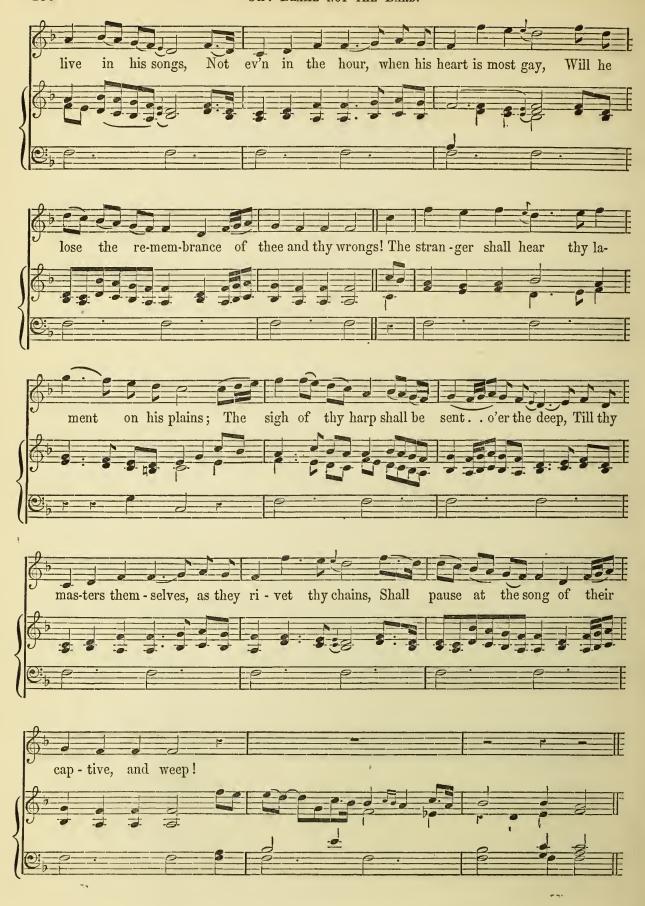
^{*} It is conjectured by Wormins, that the name of Ireland is derived from Yr, the Runic for a bow, in the use of which weapon the Irish were once very expert. This derivation is certainly more creditable to us than the following:—"So that Ireland, (called the land of Ire, for the constant broils therein for 400 years), was now become the land of concord." LLOYD'S State Worthies. Art. 'The Lord Grandison.



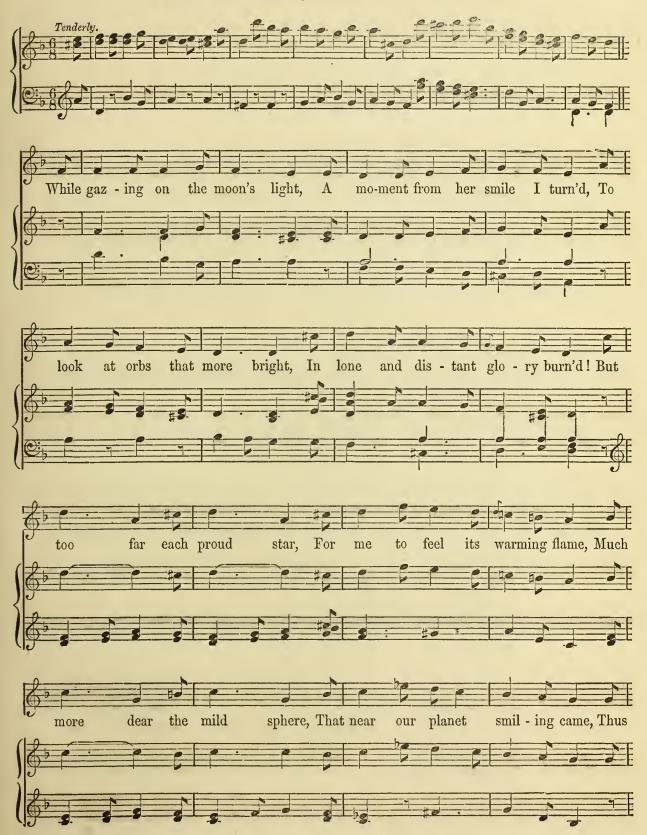


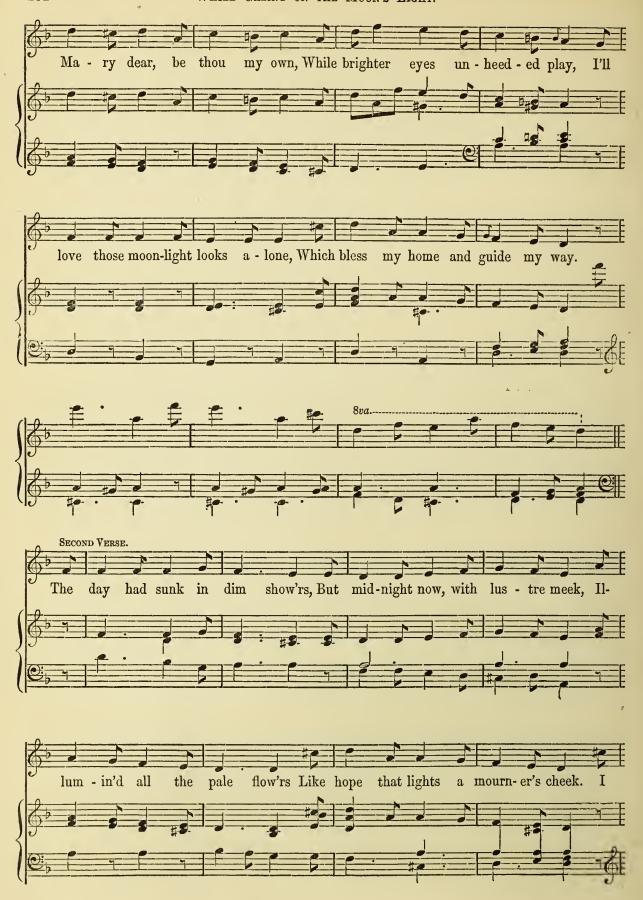


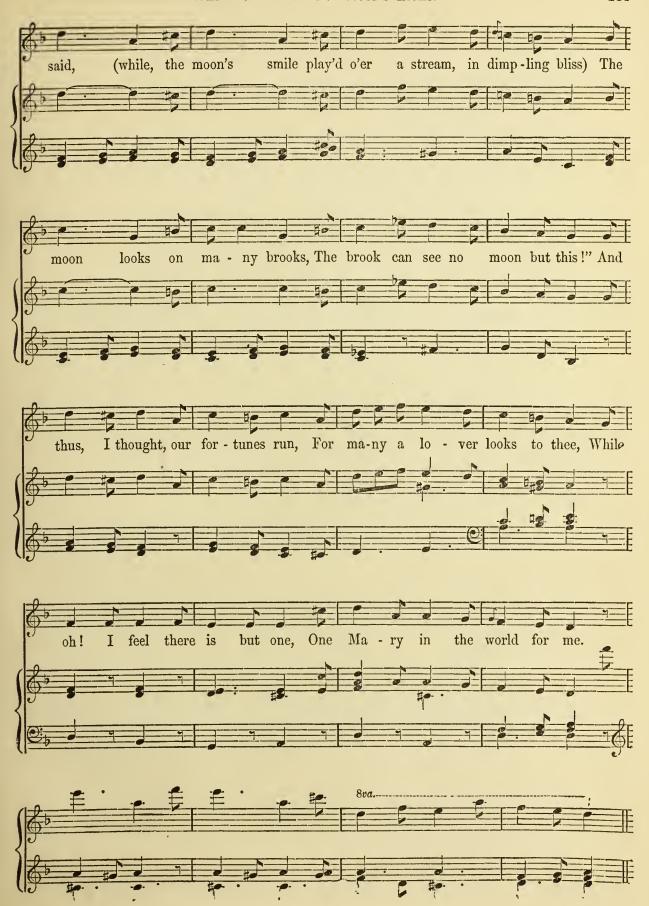
* See the Hymn, attributed to Alexus, E_{ν} $\mu\nu\rho\tau\omega$ $\kappa\lambda\alpha\delta\iota$ το $\xi\iota\phi\sigma_{S}$ $\phi\rho\rho\nu\sigma\omega$,—" I will carry my sword, hidden in myrtles, like Harmodius and Aristogiton," &c.



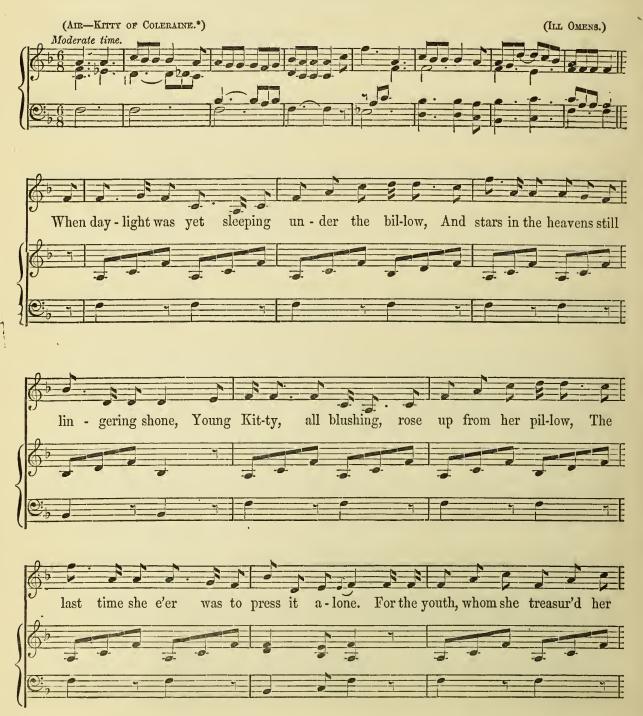
WHILE GAZING ON THE MOON'S LIGHT



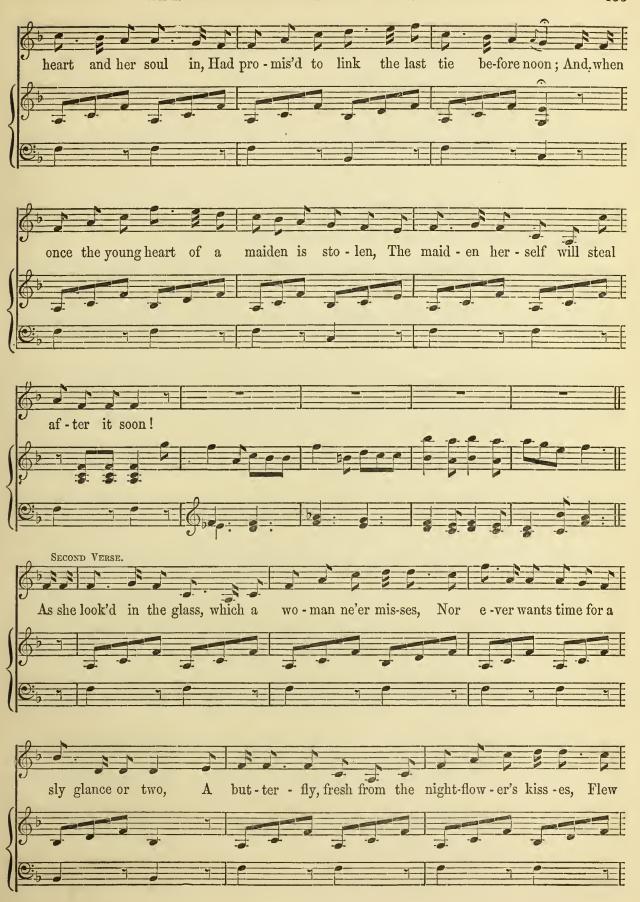


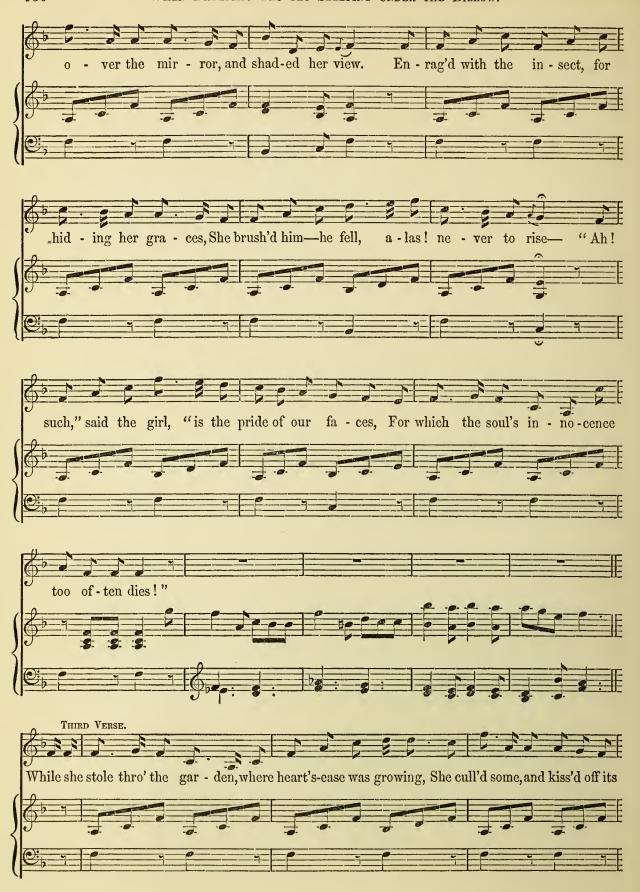


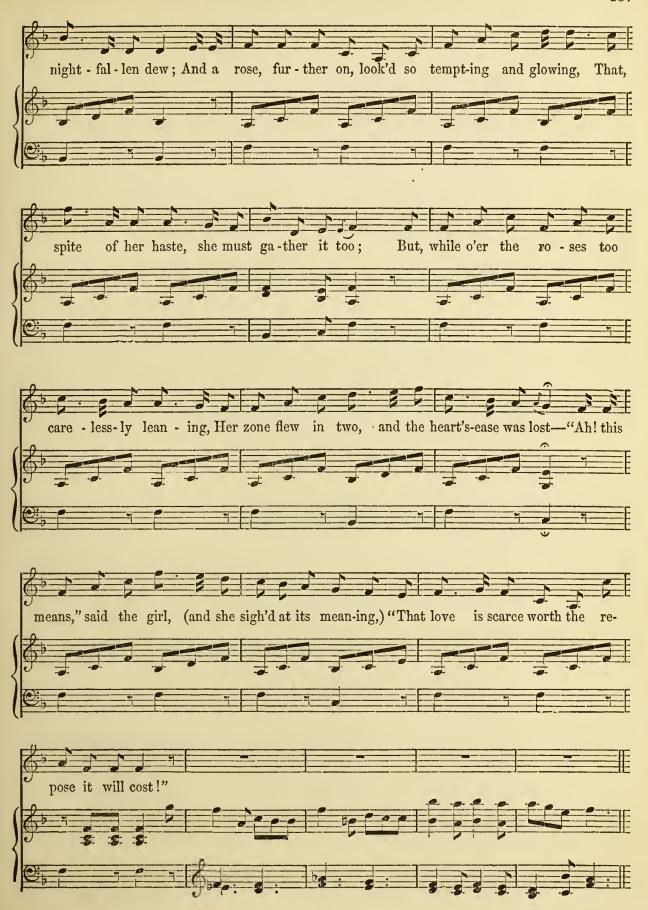
WHEN DAYLIGHT WAS YET SLEEPING UNDER THE BILLOW.



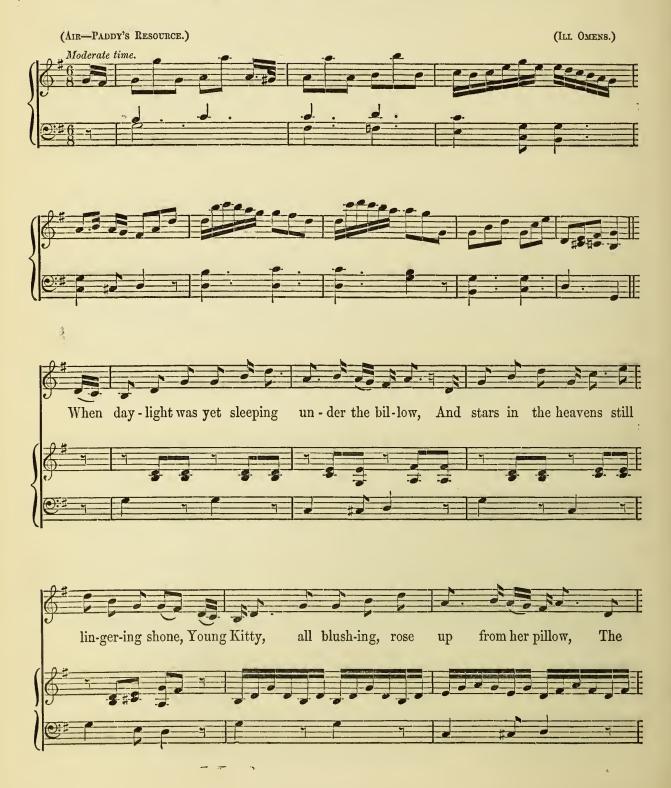
[•] Having some reason to suspect that "Kitty of Coleraine" is but a modern English imitation of our style, I have thought it right to give an authentic Irish air to the same words, without, however, omitting the former melody, for which the words were originally written, and to which, I believe, they are best adapted. "Paddy's Resource" follows the present air.

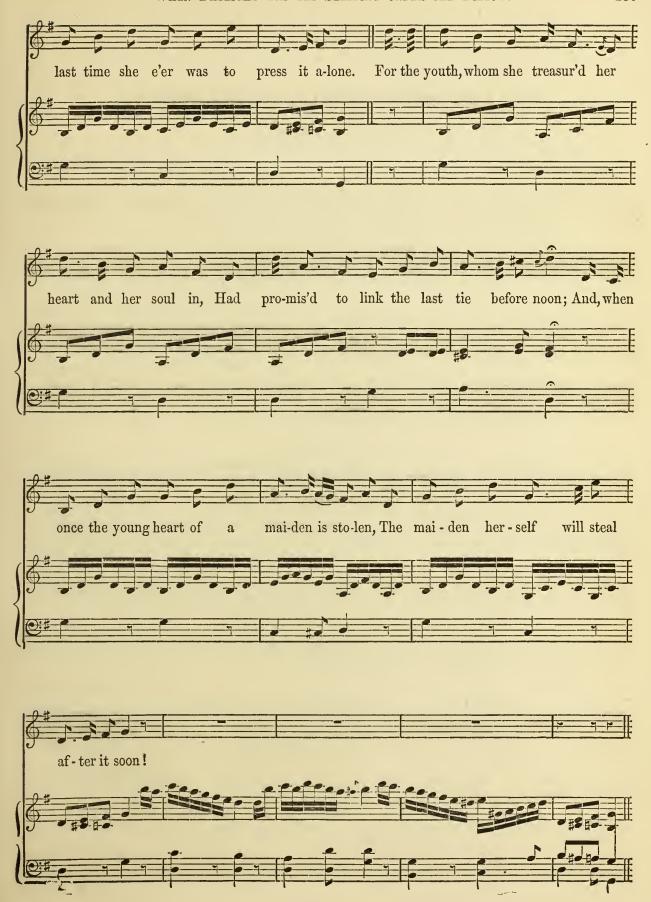






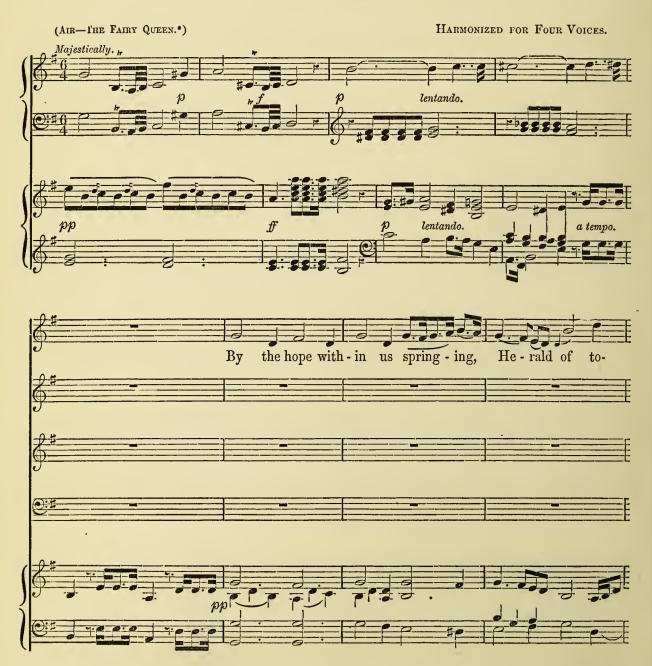
WHEN DAYLIGHT WAS YET SLEEPING UNDER THE BILLOW.



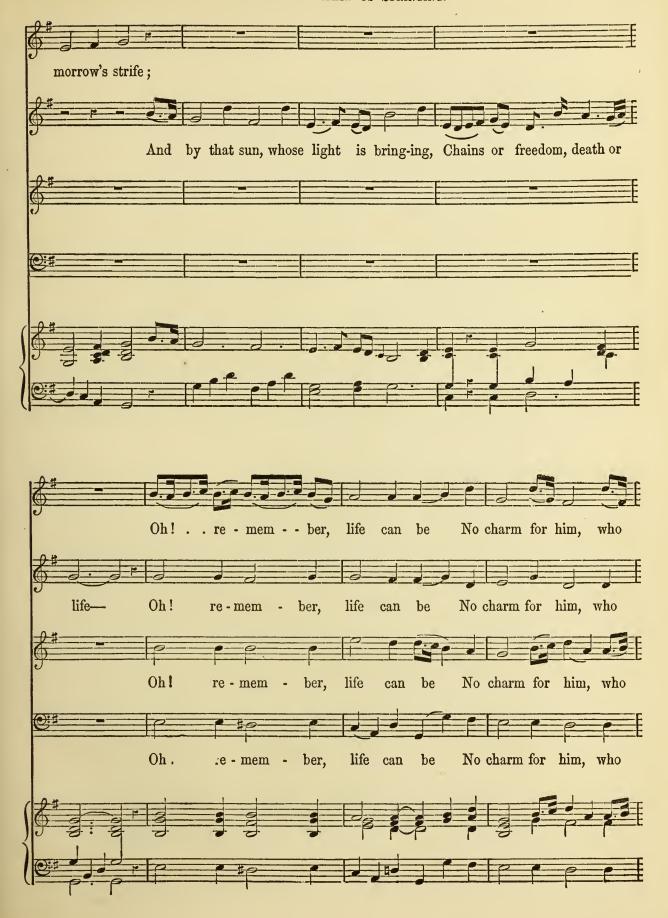


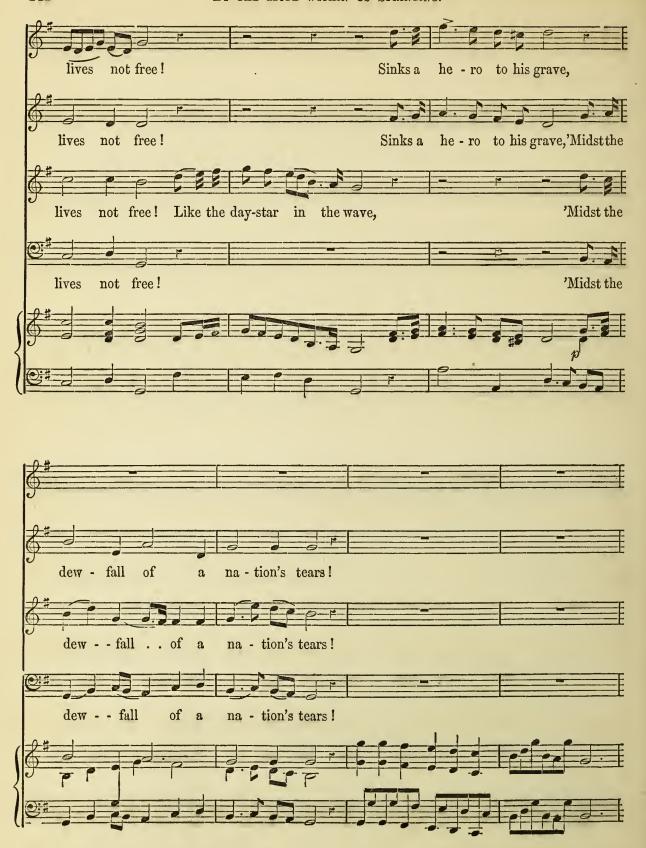
BY THE HOPE WITHIN US SPRINGING.

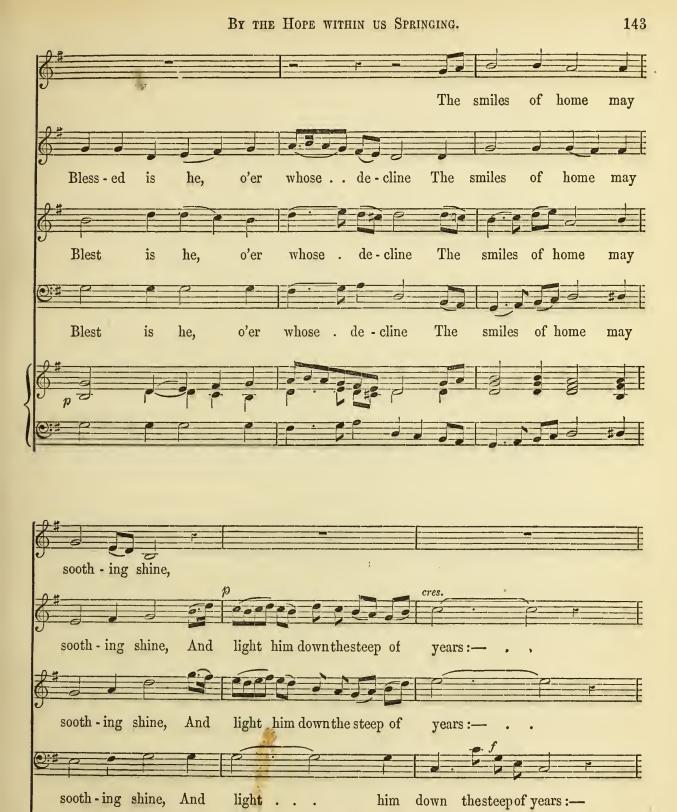
BEFORE THE BATTLE.

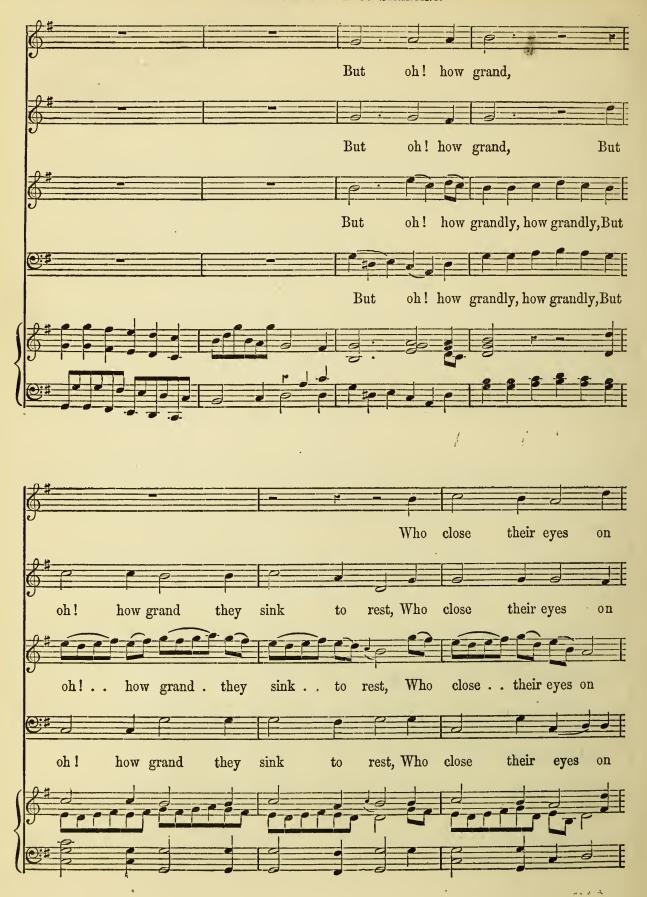


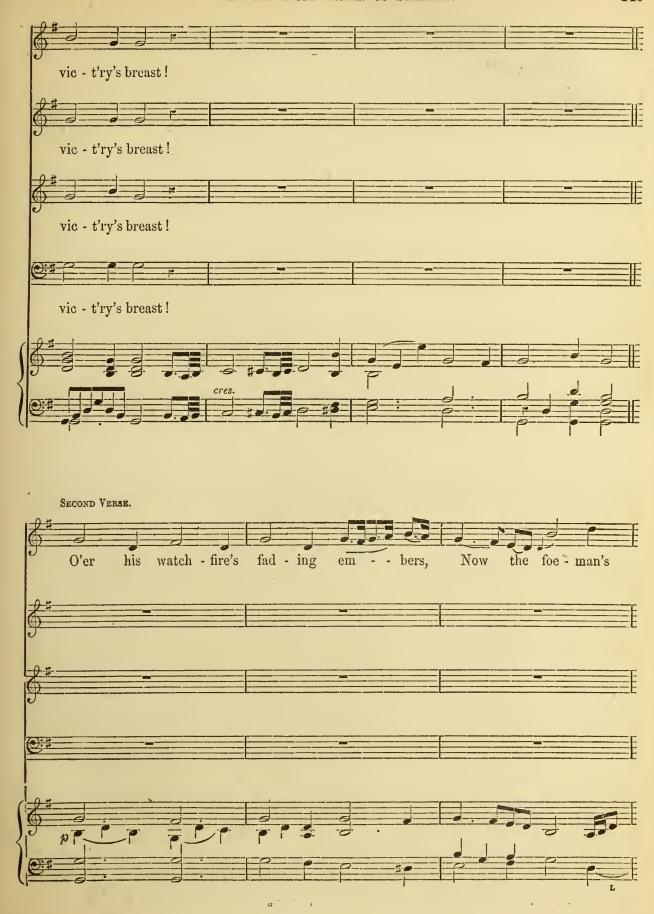
^{*} In order to bring this fine air of Carolan within the compass of the voice, it was necessary to raise some parts of it an octave higher than they are in the original setting, and to convert into a symphony the wild, characteristic passage, which, more than once, breaks so boldly across the course of the melody. The merit of this arrangement, as well as the responsibility, rests entirely with Sir John Stevenson. He gave me the air in its present harmonized form, and I found it rather a difficult task to follow with words, of any tolerable meaning, those abrupt variations of expression with which it abounds. The Melody, in its original form, may be seen at page 150.

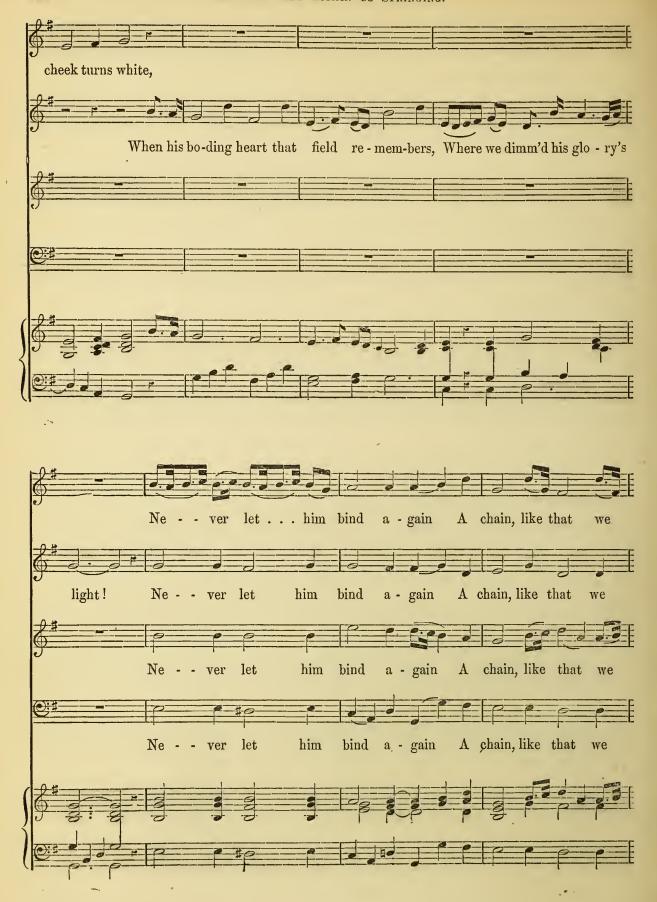


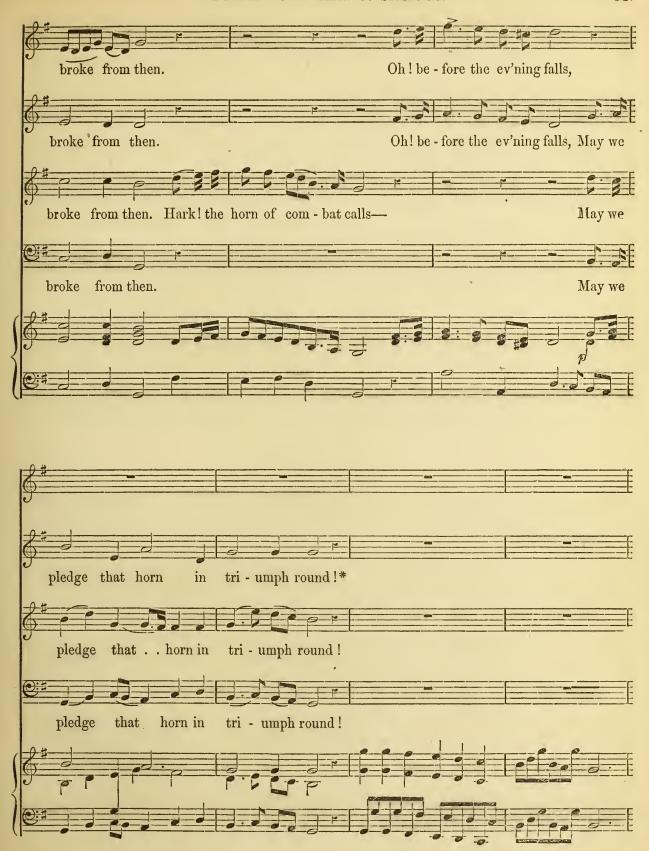




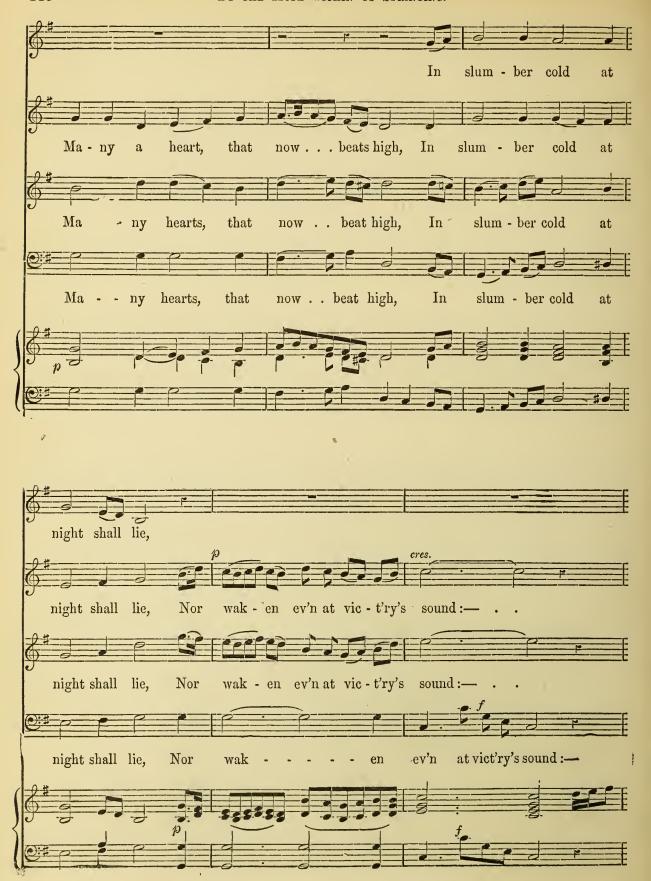


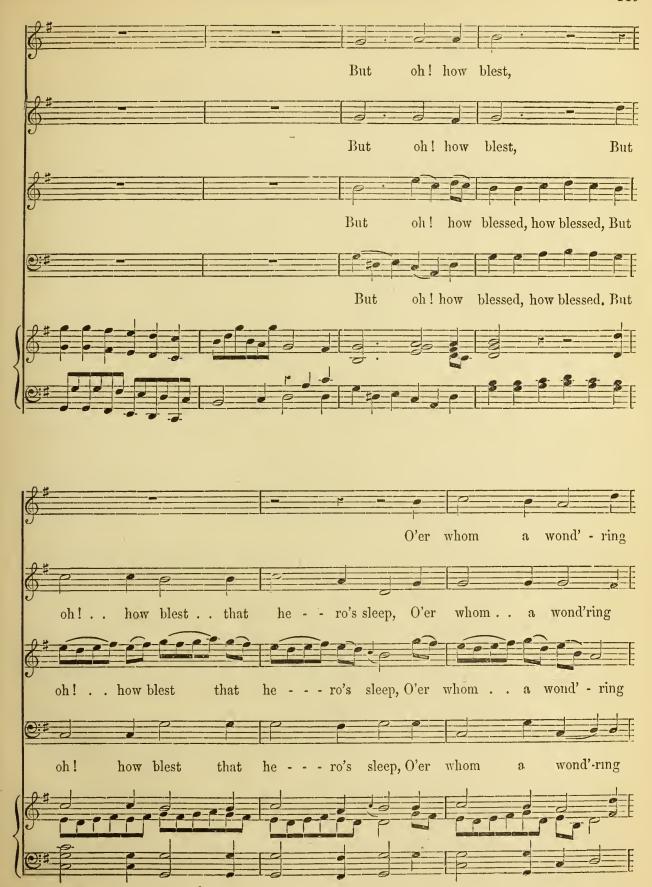


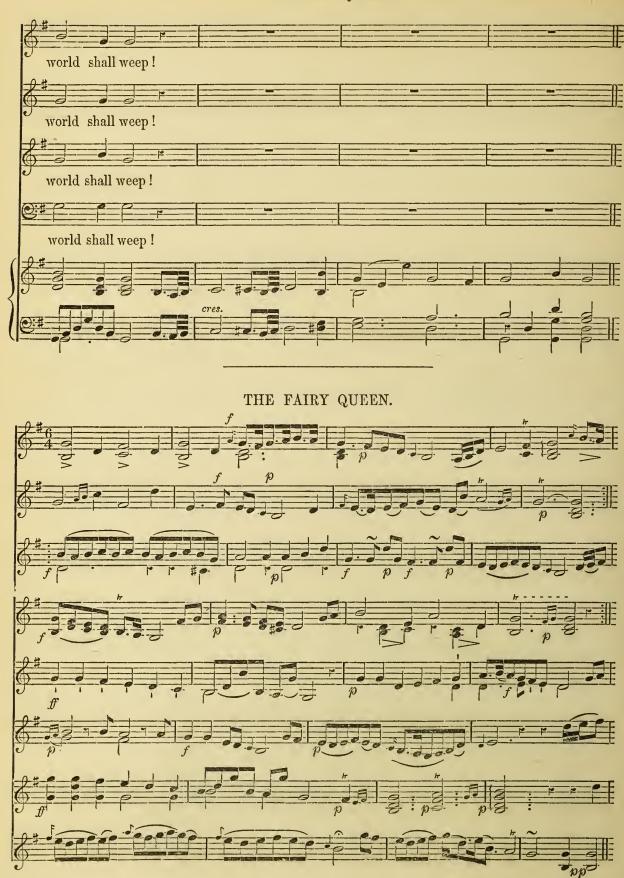




* "The Irish Corna was not entirely devoted to martial purposes. In the heroic ages, our ancestors quaffed Meadh out of them, as the Danish hunters do their beverage at this day."—WALKER.

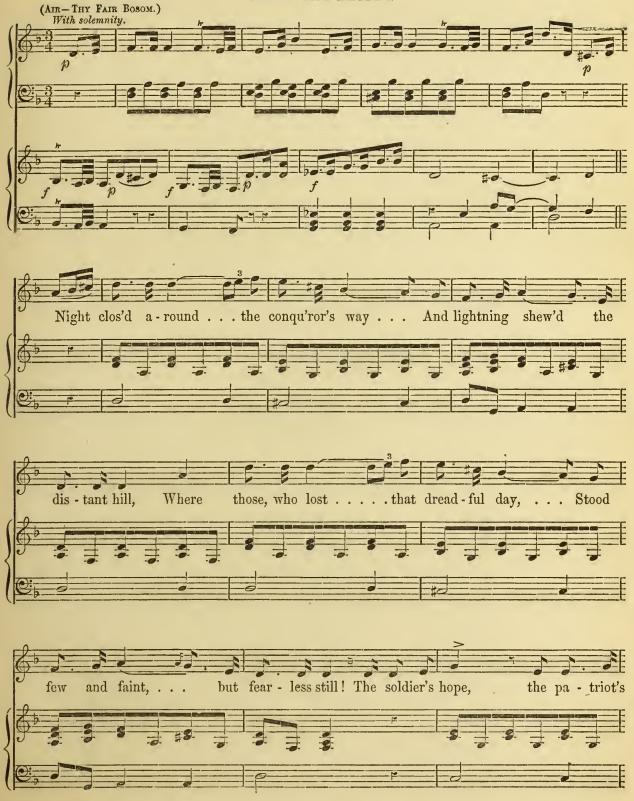


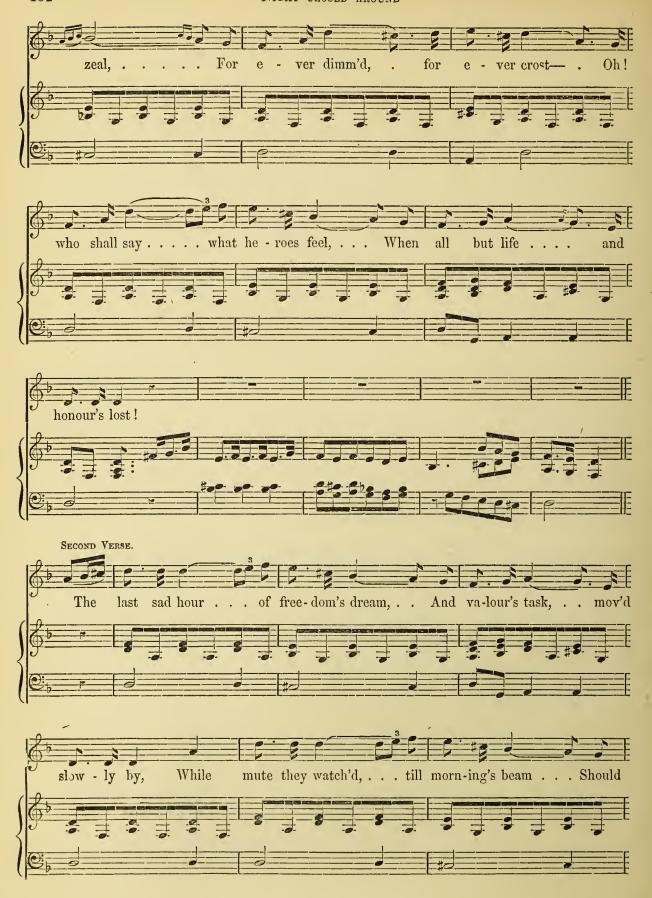


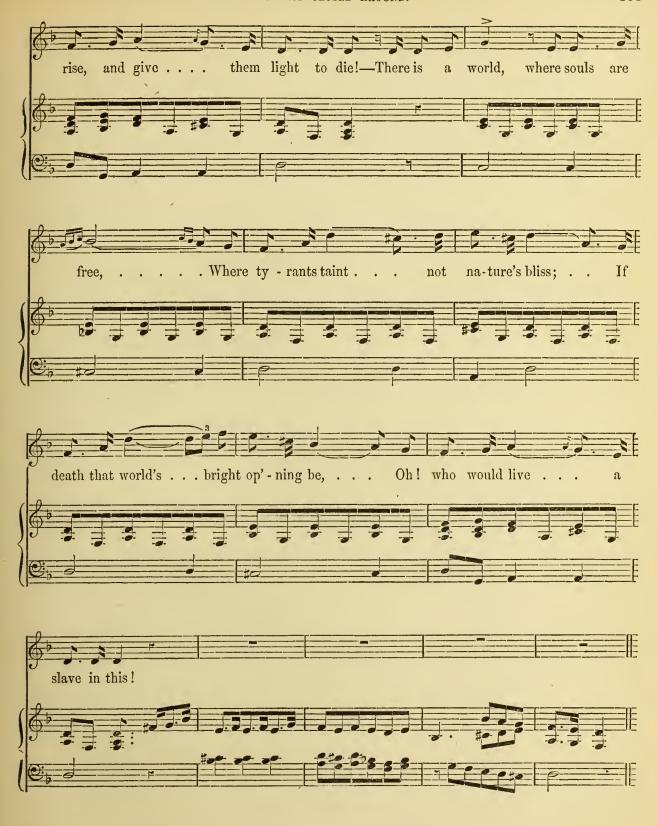


NIGHT CLOSED AROUND.

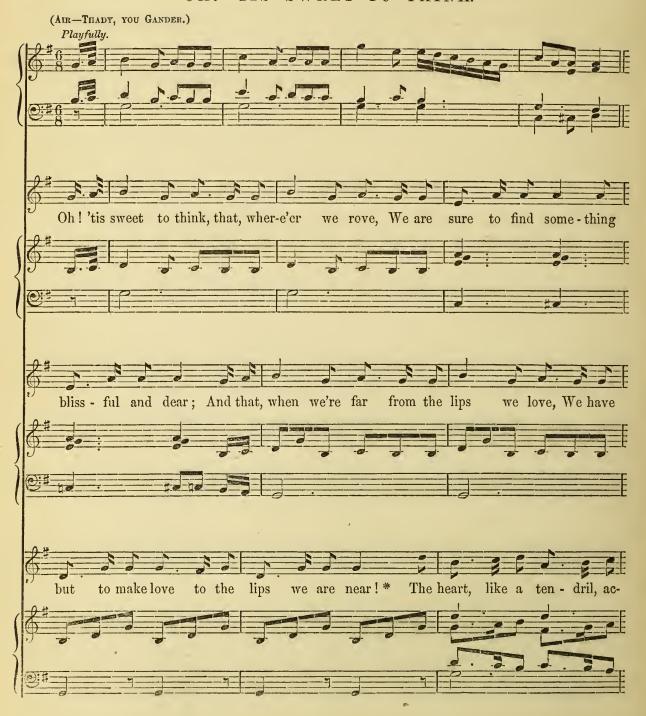
AFTER THE BATTLE.



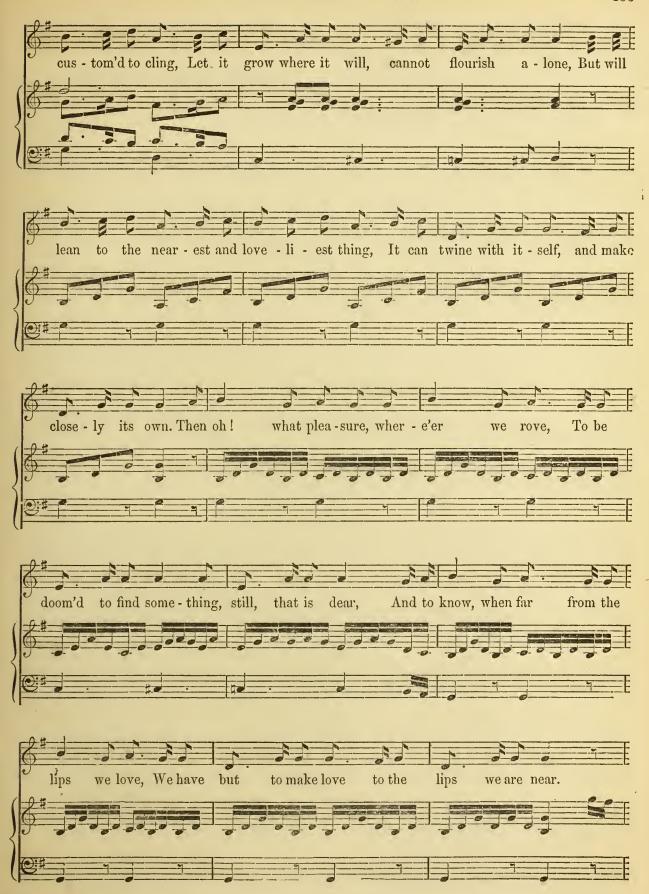


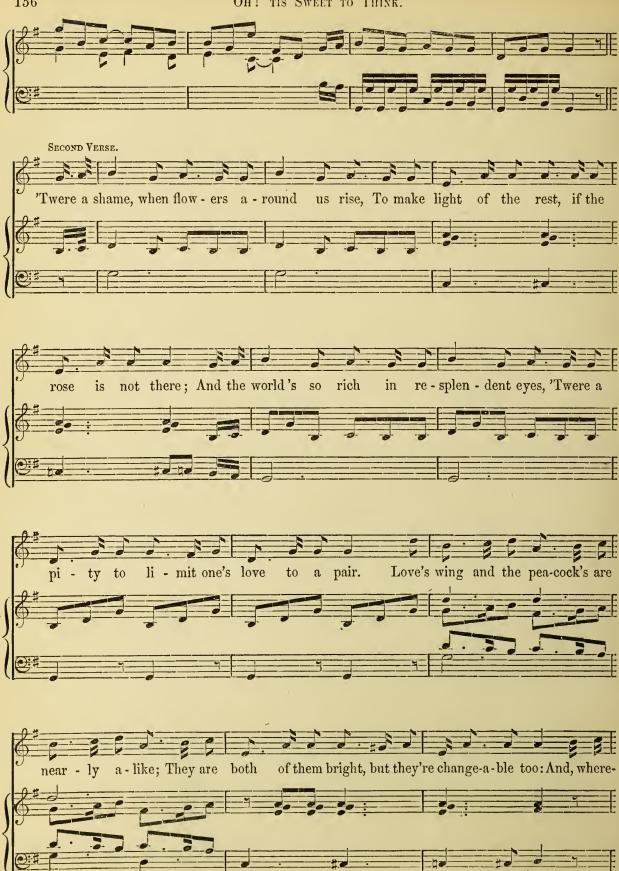


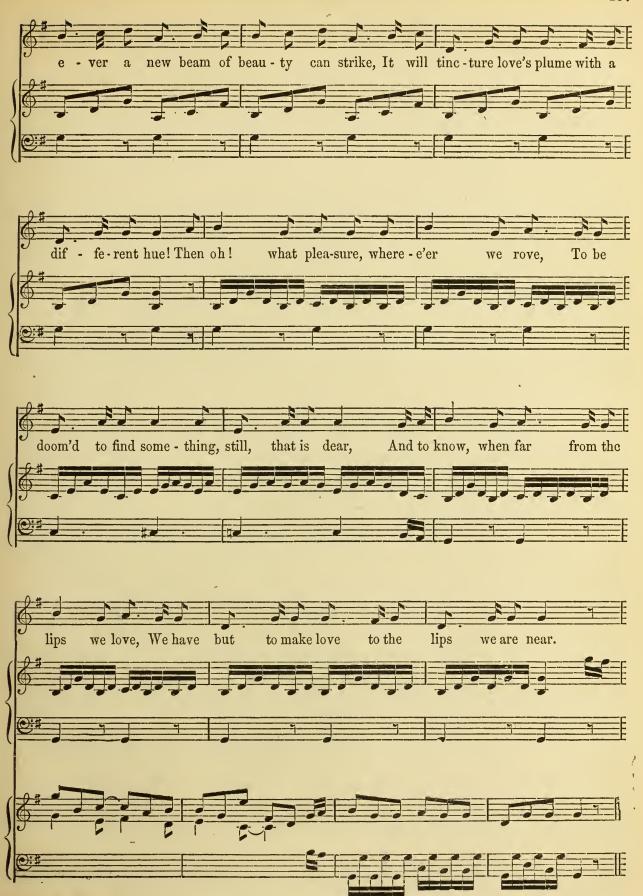
OH! 'TIS SWEET TO THINK.



[•] I believe it is Marmontel, who says "Quand on n'a pas ce que l' on aime, il faut aimer ce que l'on a." There are so many matter-of-fact people, who take such jeux d'esprit at this defence of inconstancy to be the actual and genuine sentiments of him who writes them, that they compel one, in self-defence, to be as matter-of-fact as themselves, and to remind them, that Democritus was not the worse physiologist, for having playfully contended that snow was black; nor Erasmus in any degree the less wise, for having written an ingenious encomium of folly.

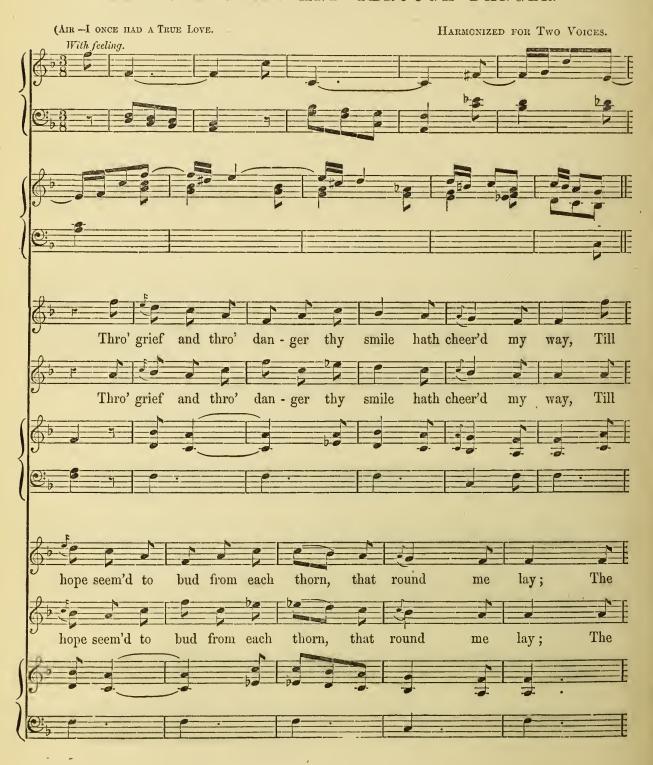




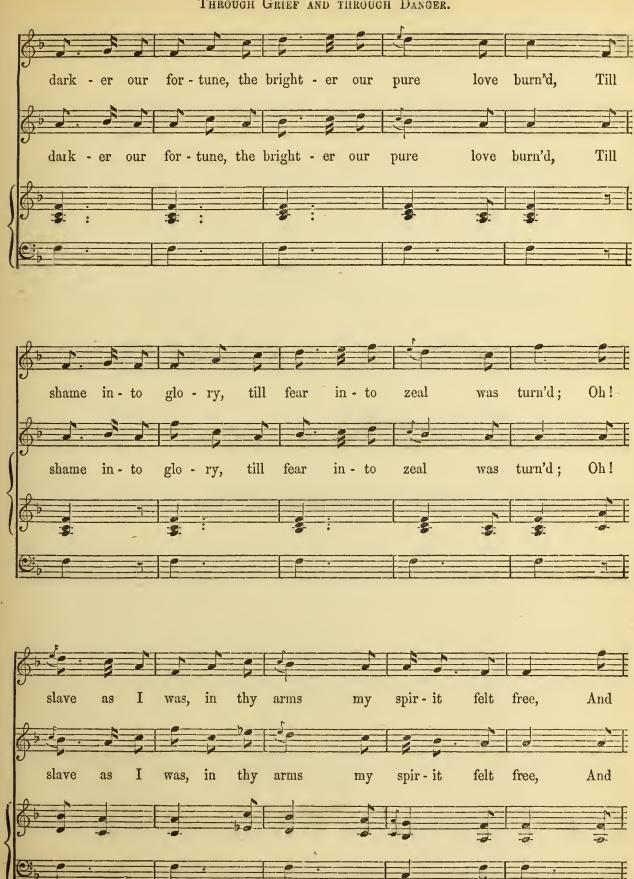


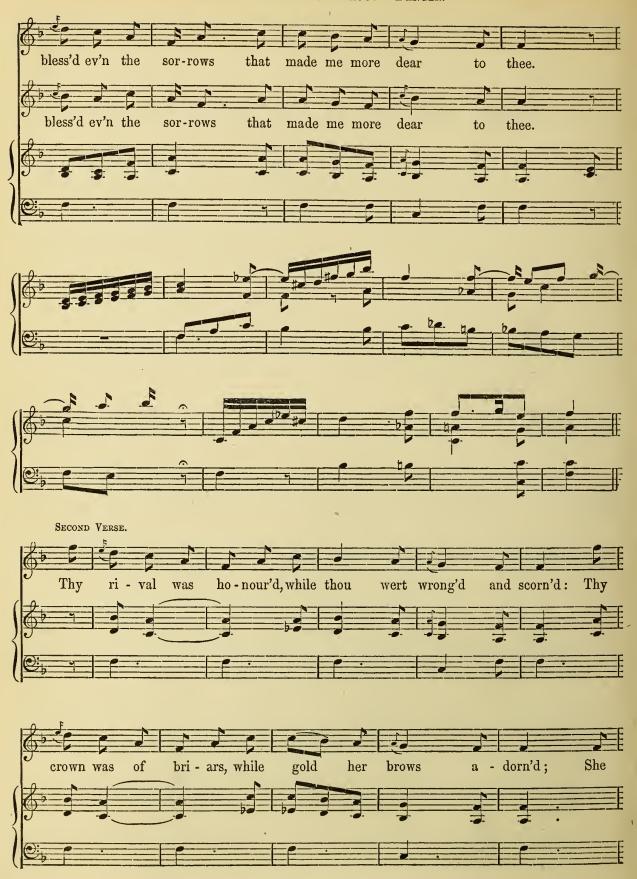
THE IRISH PEASANT TO HIS MISTRESS.

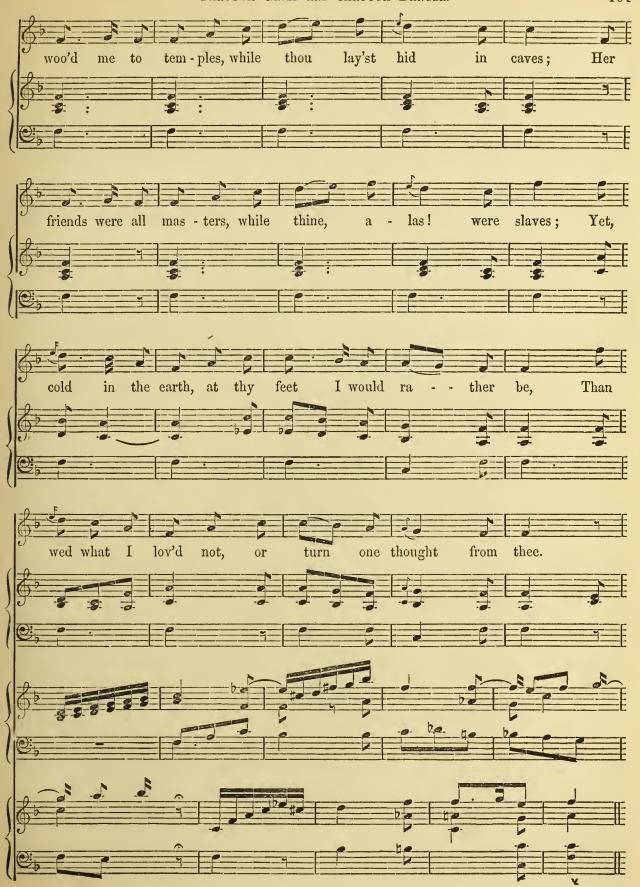
THROUGH GRIEF AND THROUGH DANGER.



THROUGH GRIEF AND THROUGH DANGER.



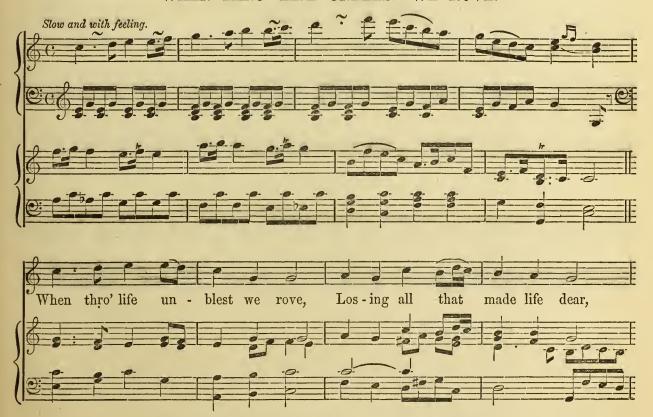




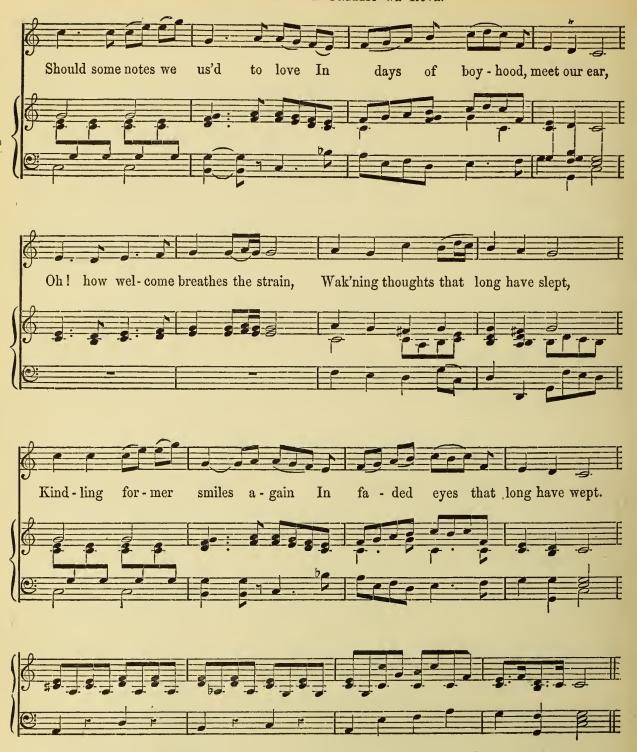
not be - lieve them-no chain could that soul



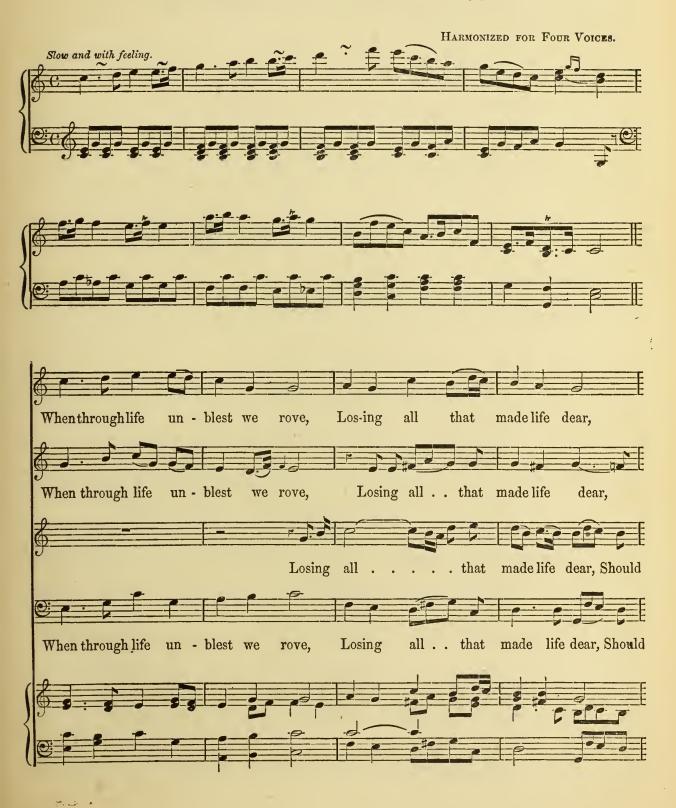
WHEN THRO' LIFE UNBLEST WE ROVE.

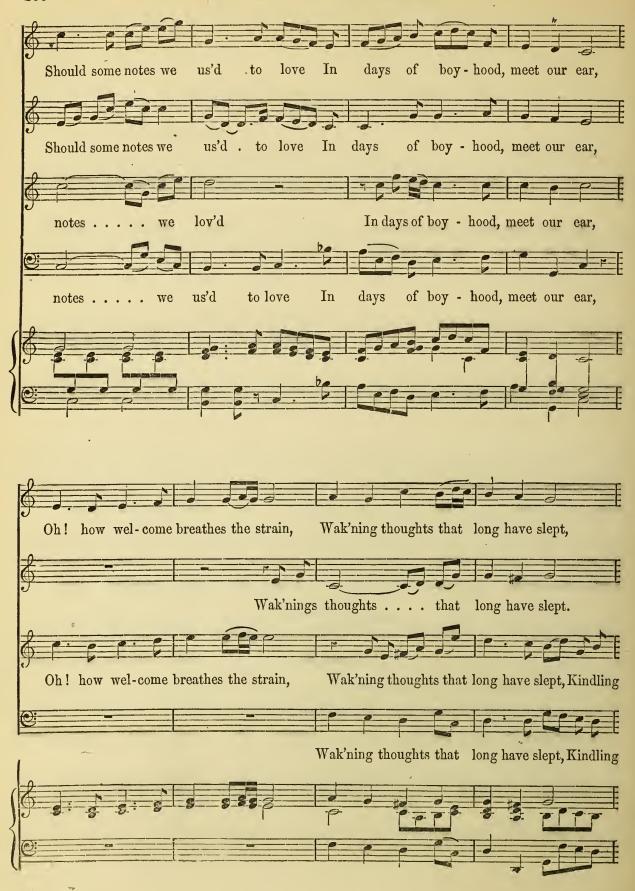


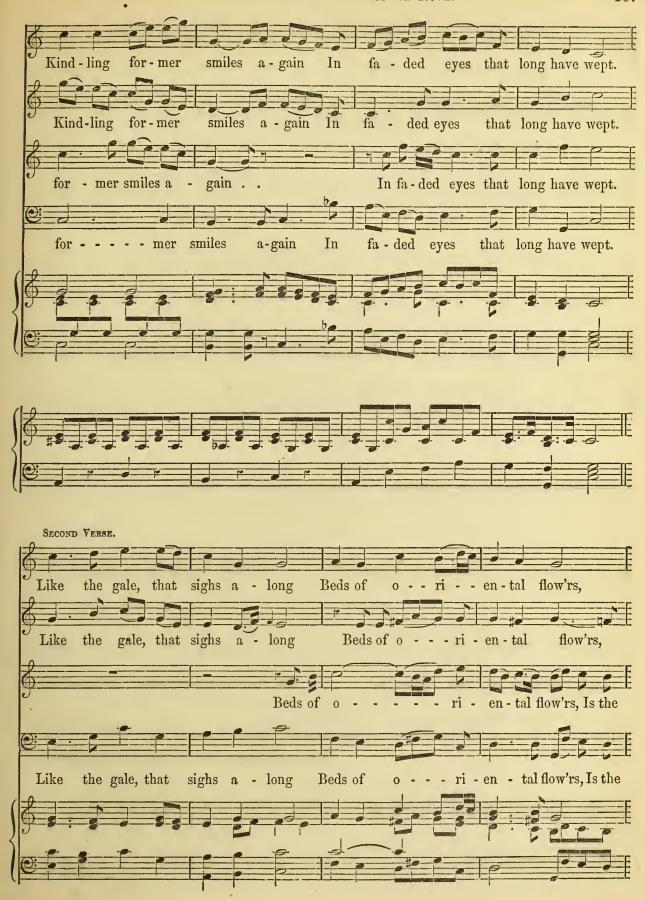
* "Where the Spirit of the Lord is, there is liberty."-St. PAUL, 2 Corinthians, iii. 17.

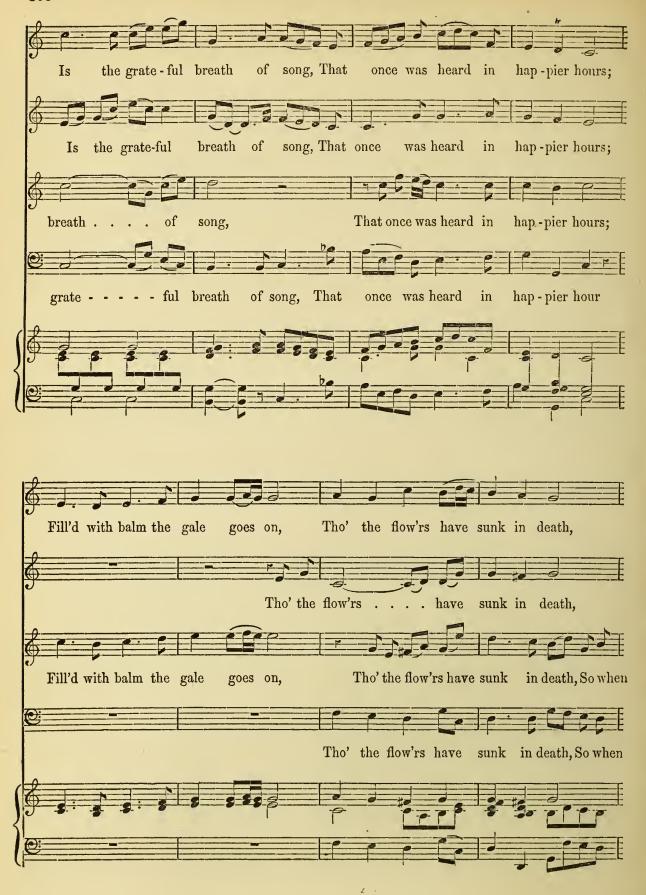


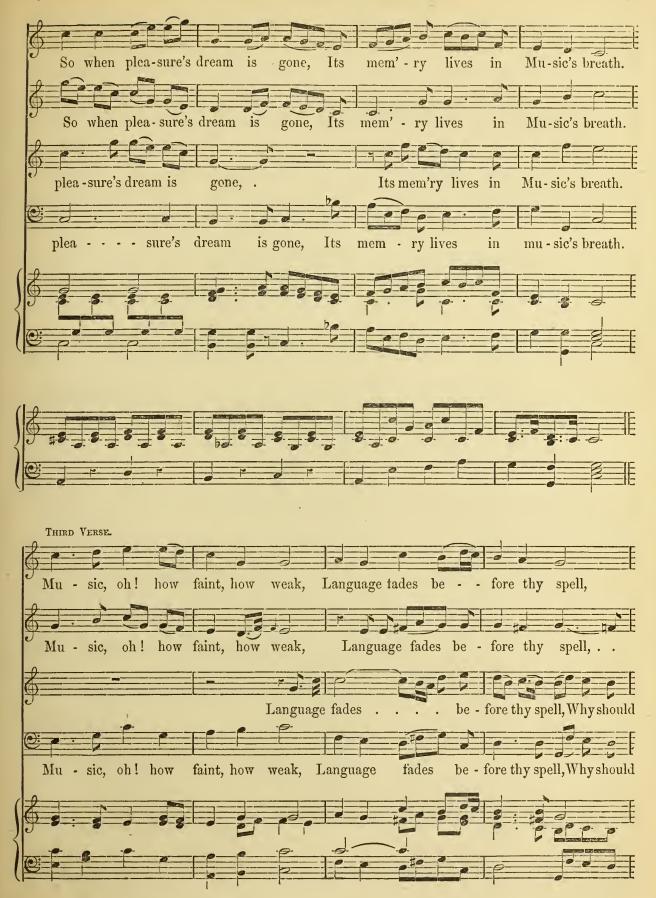
WHEN THRO' LIFE UNBLEST WE ROVE.

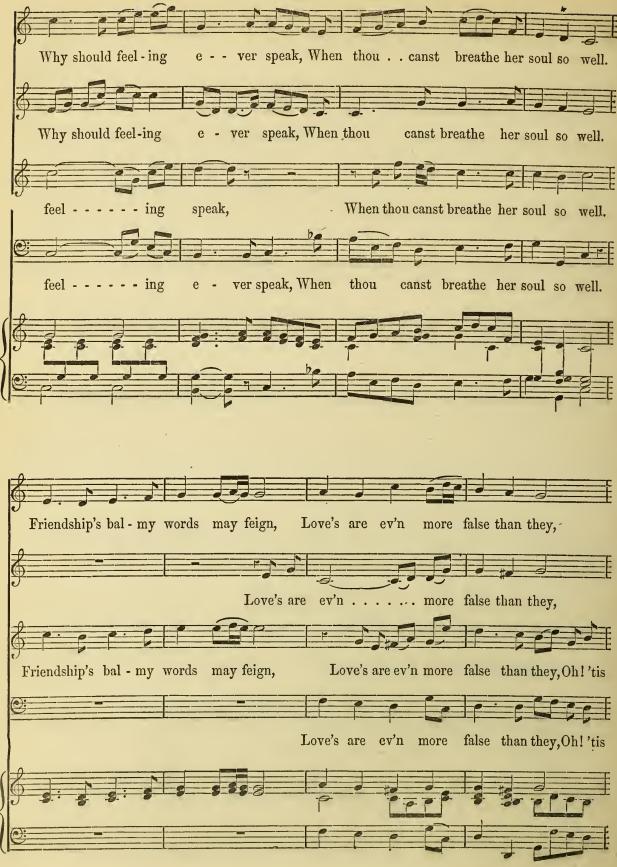


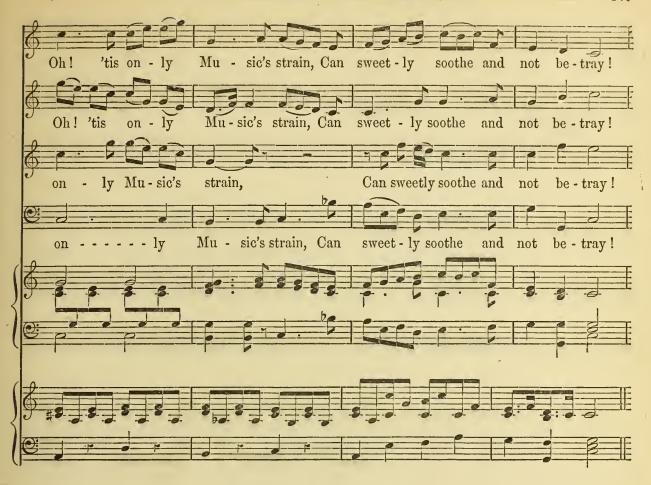




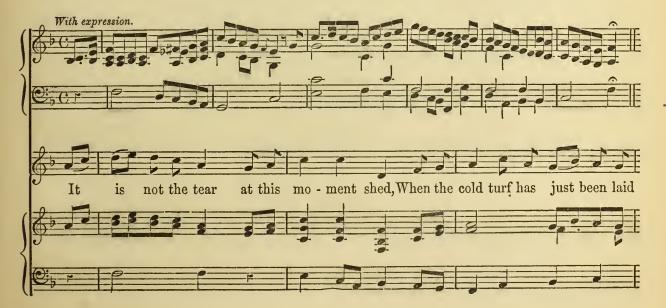


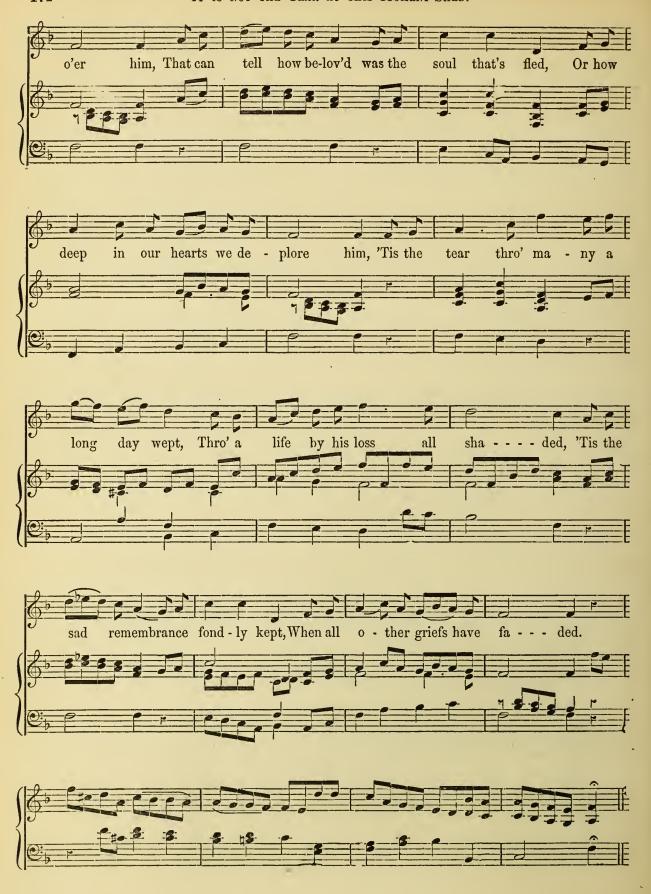




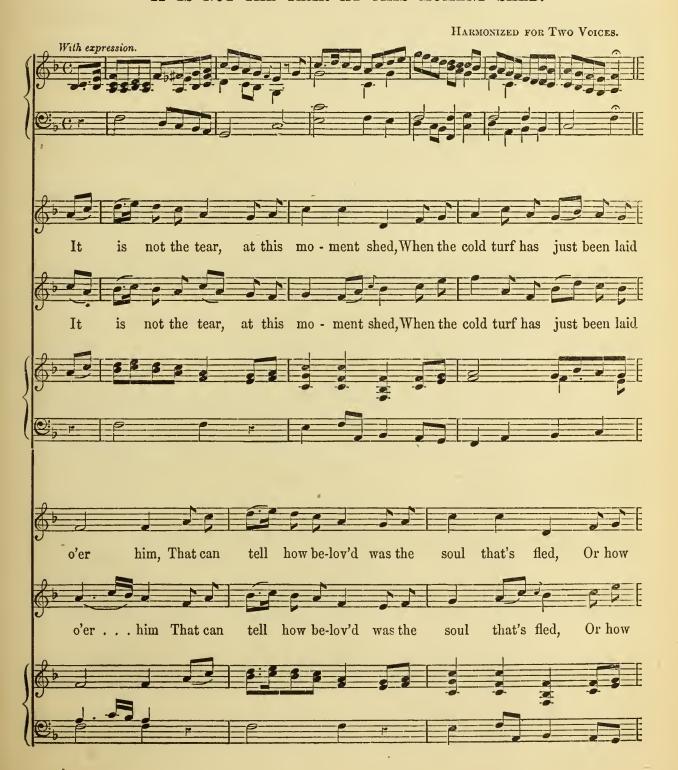


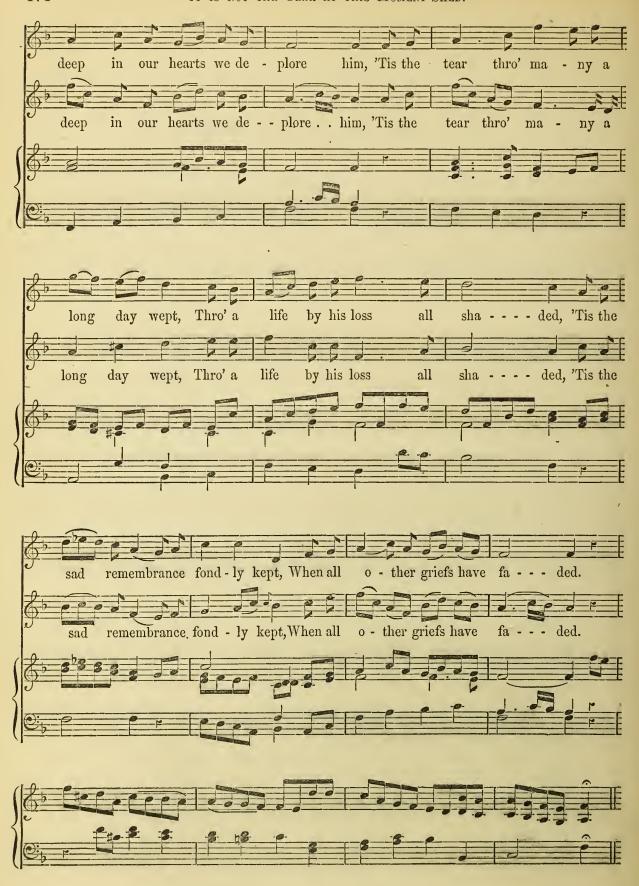
IT IS NOT THE TEAR AT THIS MOMENT SHED.



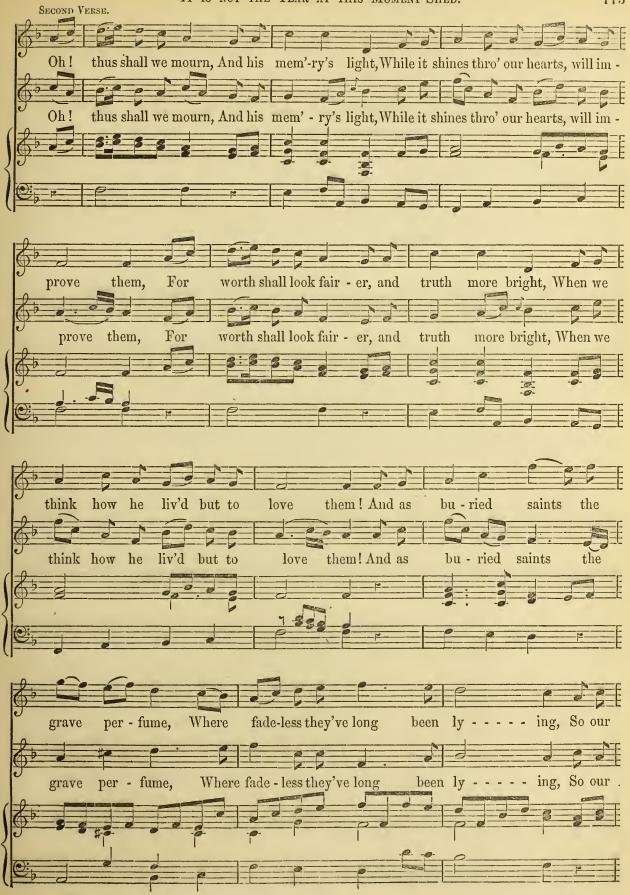


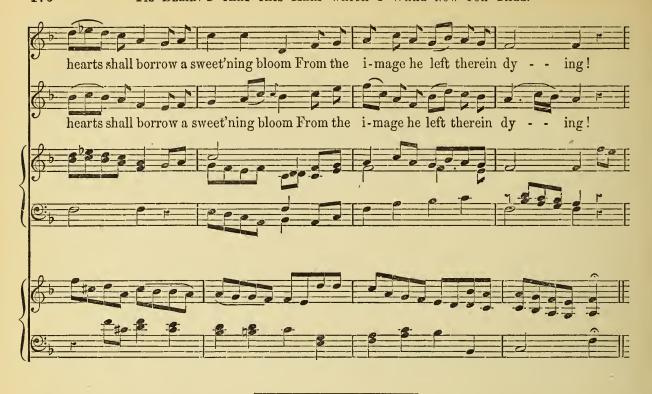
IT IS NOT THE TEAR AT THIS MOMENT SHED.



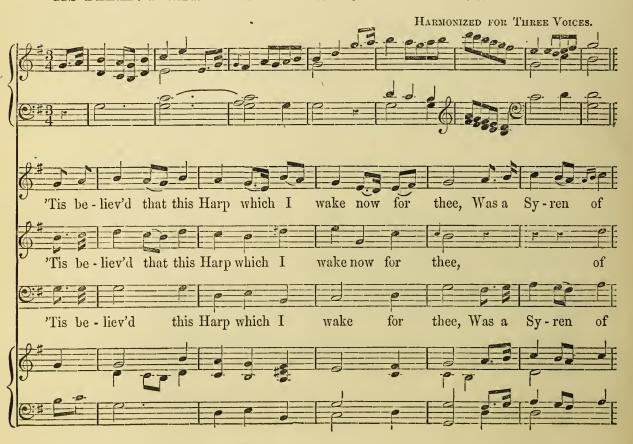


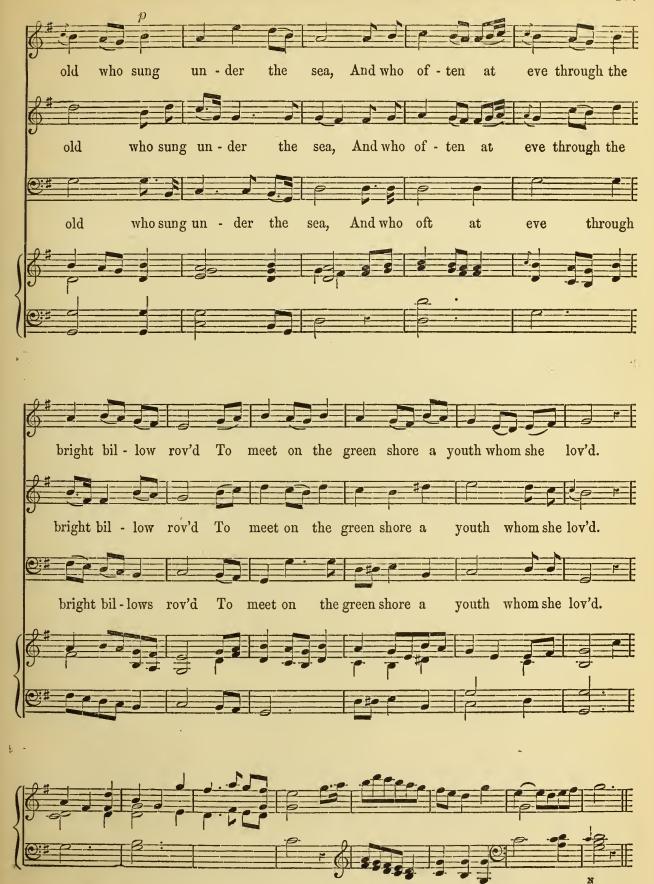
re species

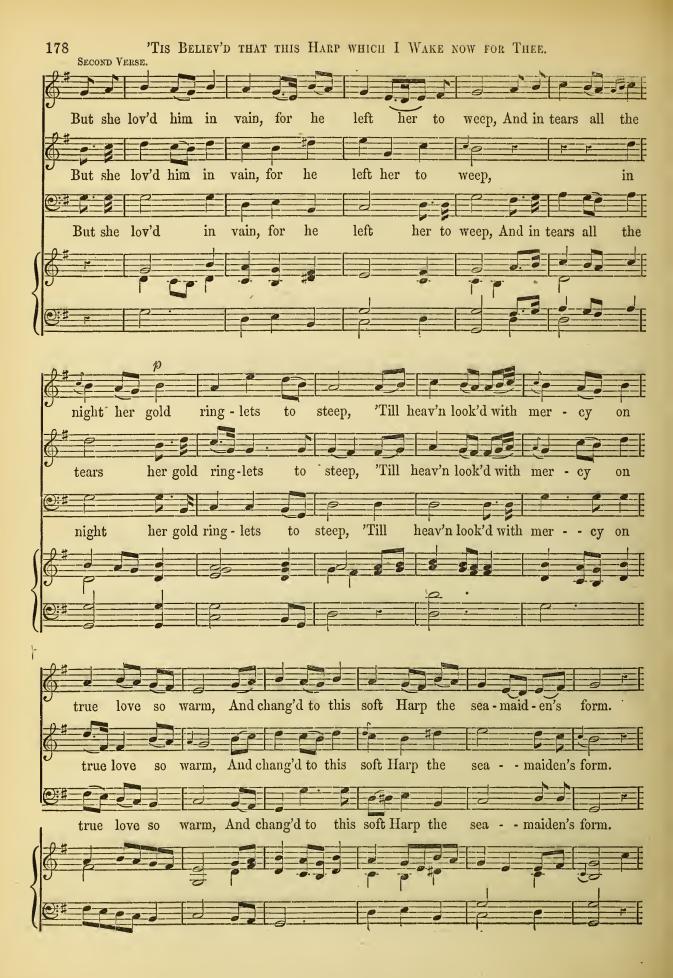


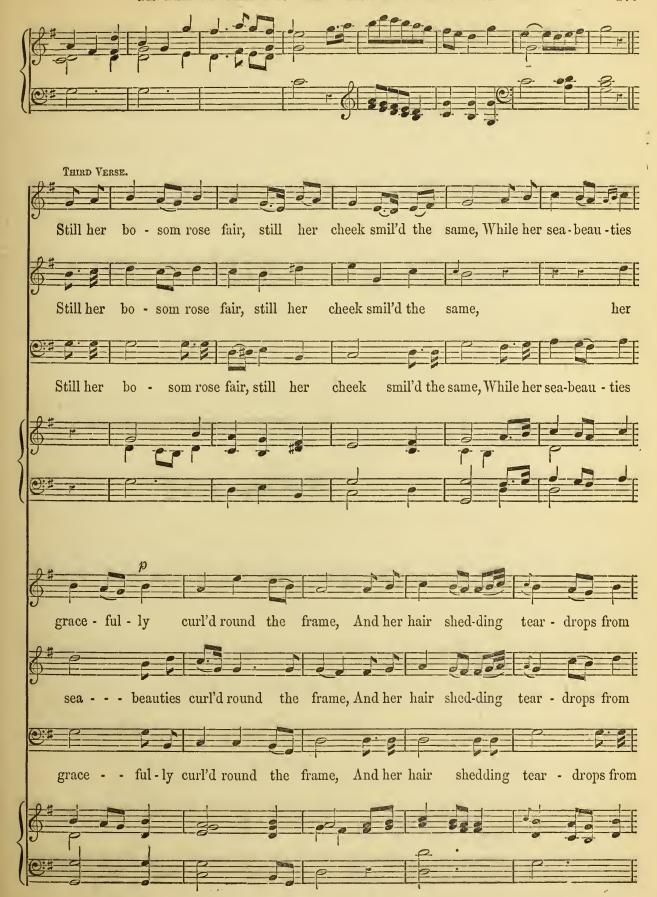


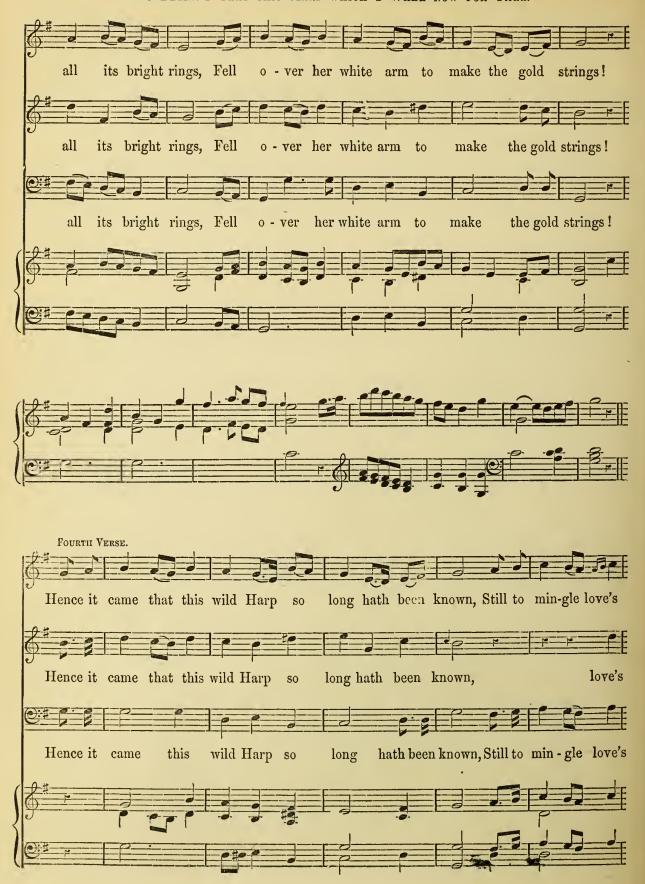
'TIS BELIEV'D THAT THIS HARP WHICH I WAKE NOW FOR THEE.

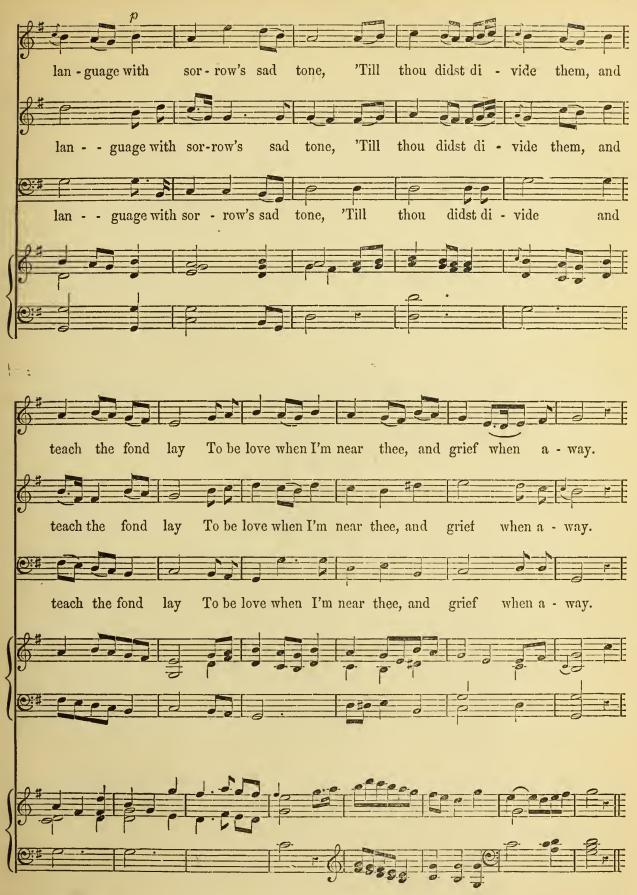




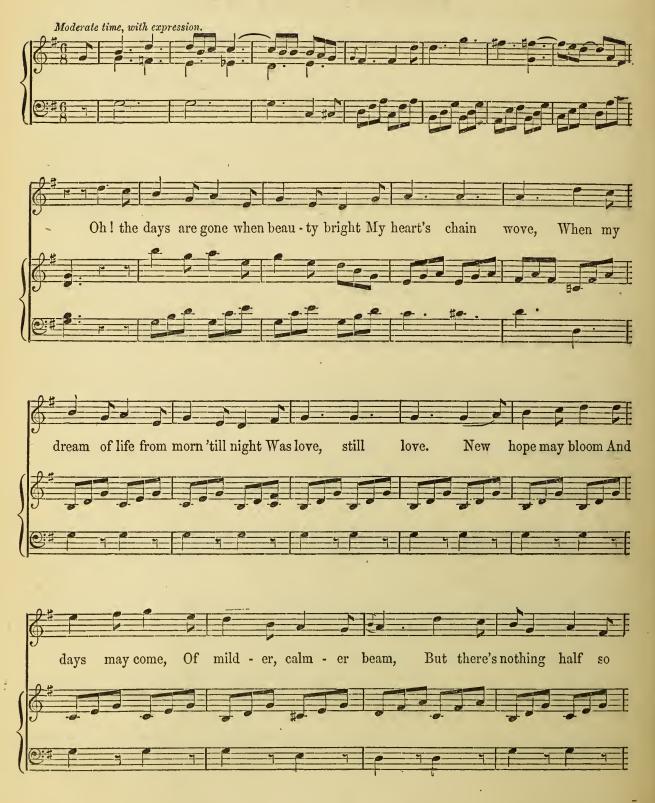


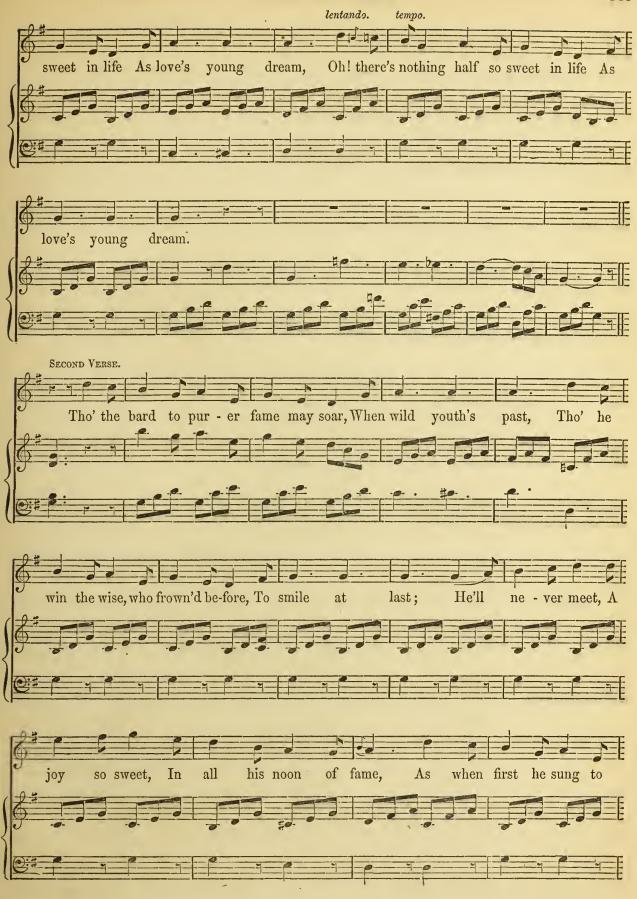


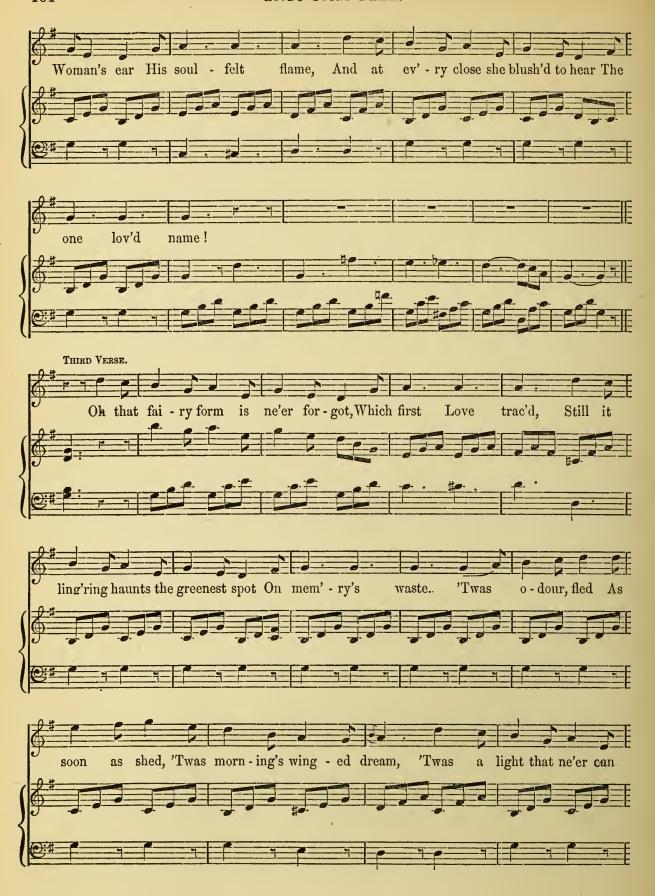


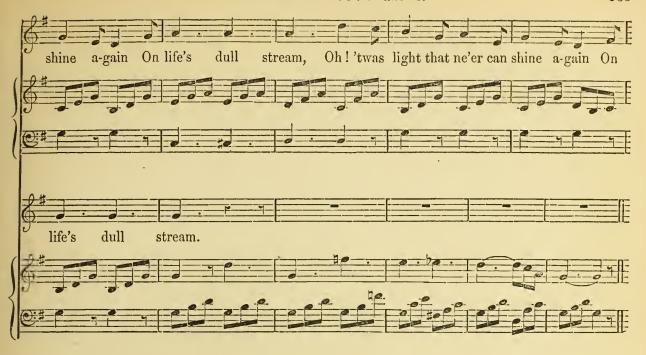


LOVE'S YOUNG DREAM.

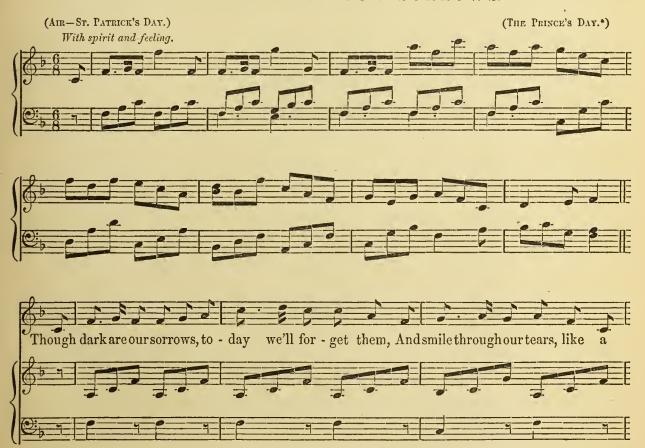




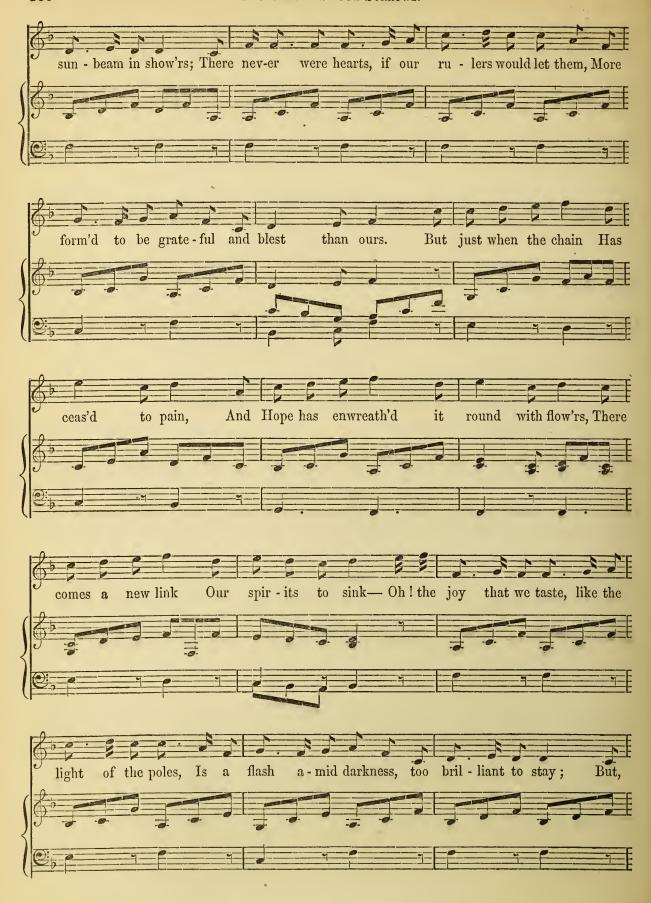


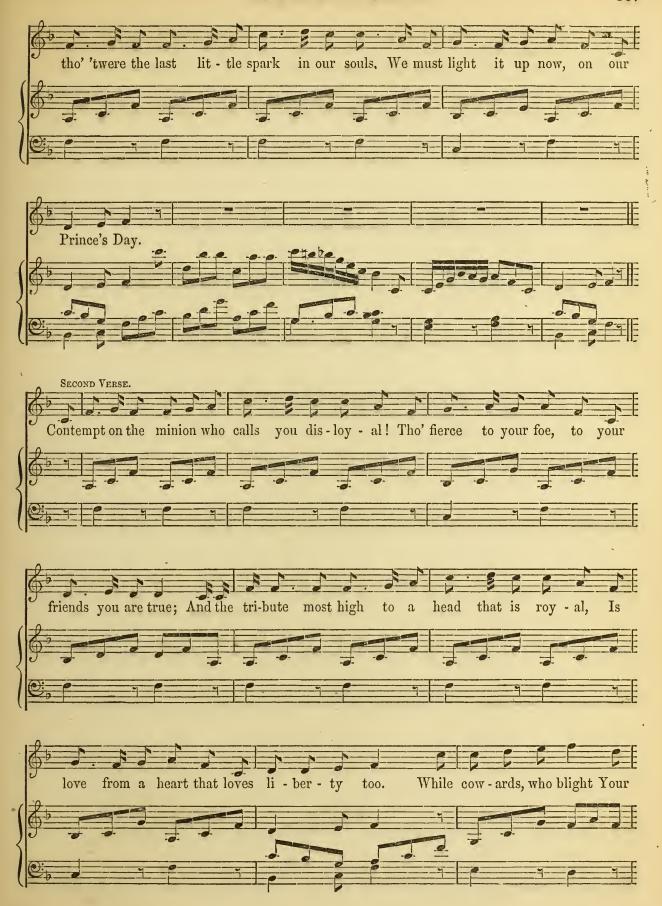


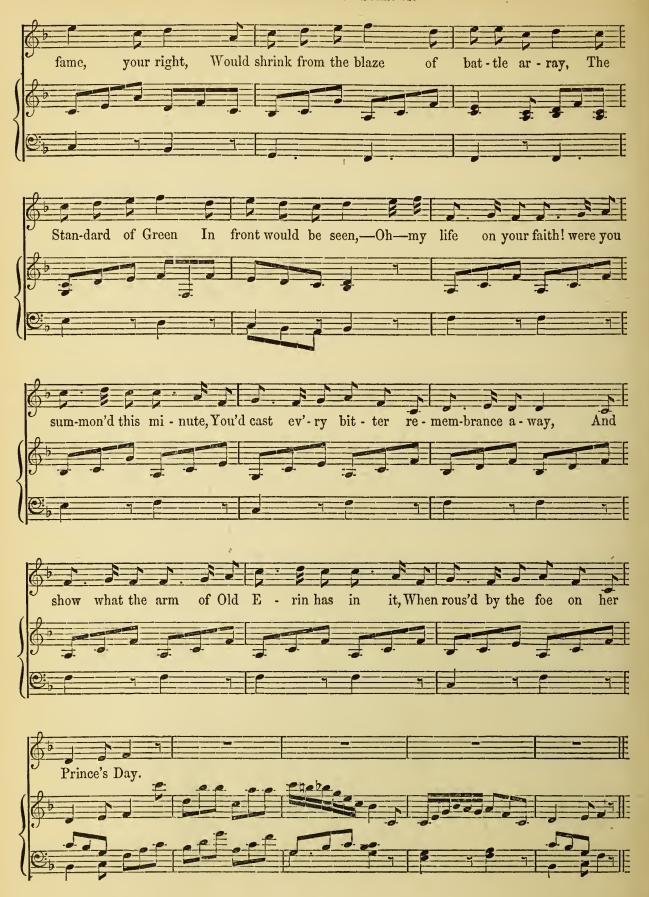
THO' DARK ARE OUR SORROWS.

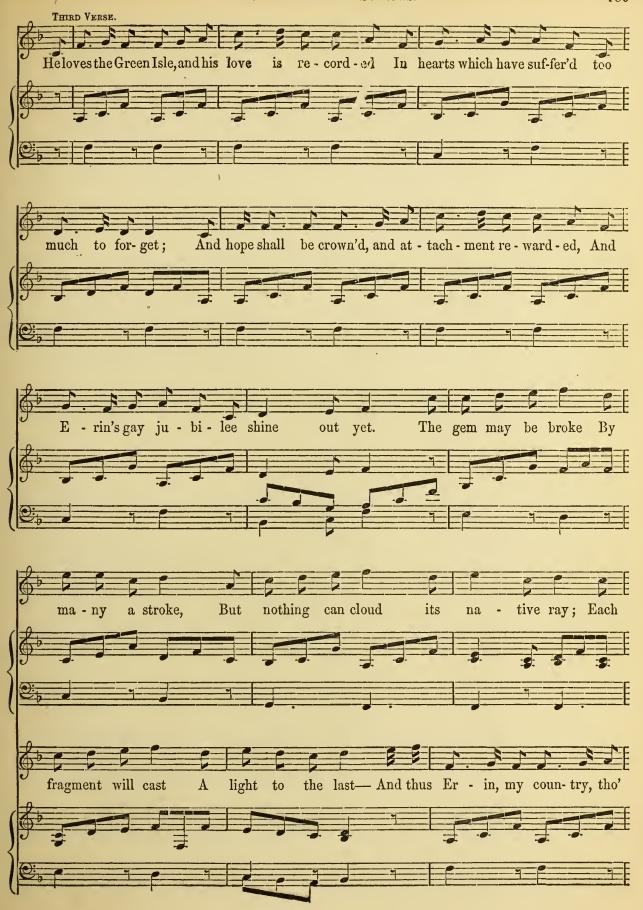


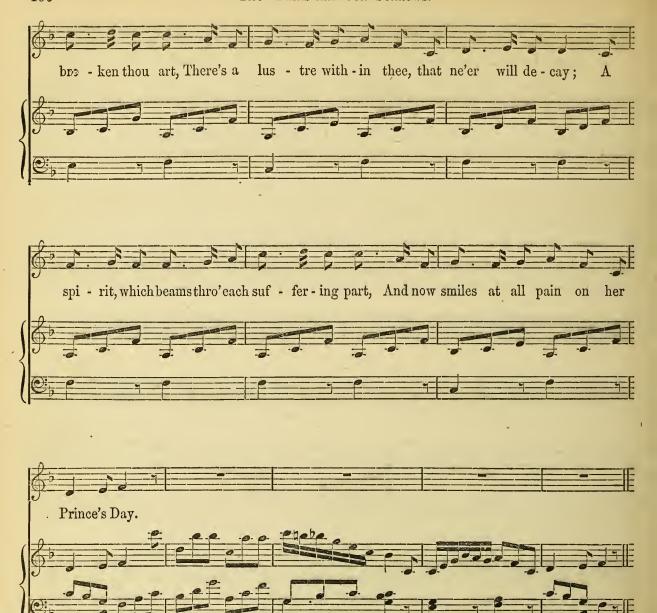
* This song was written for a fête in honour of the Prince of Wales' Birth-day, given by my friend Major Bryan, at his seat in the County of Kilkenny.



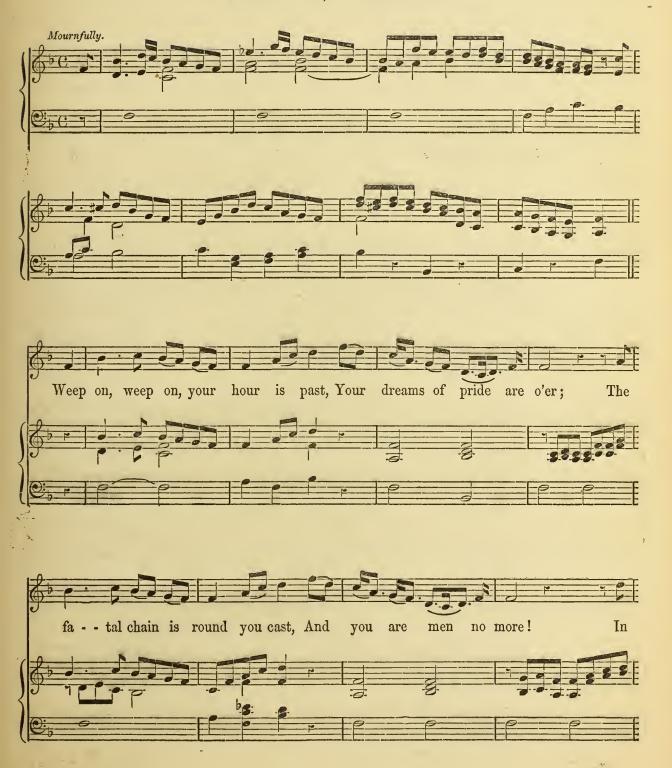


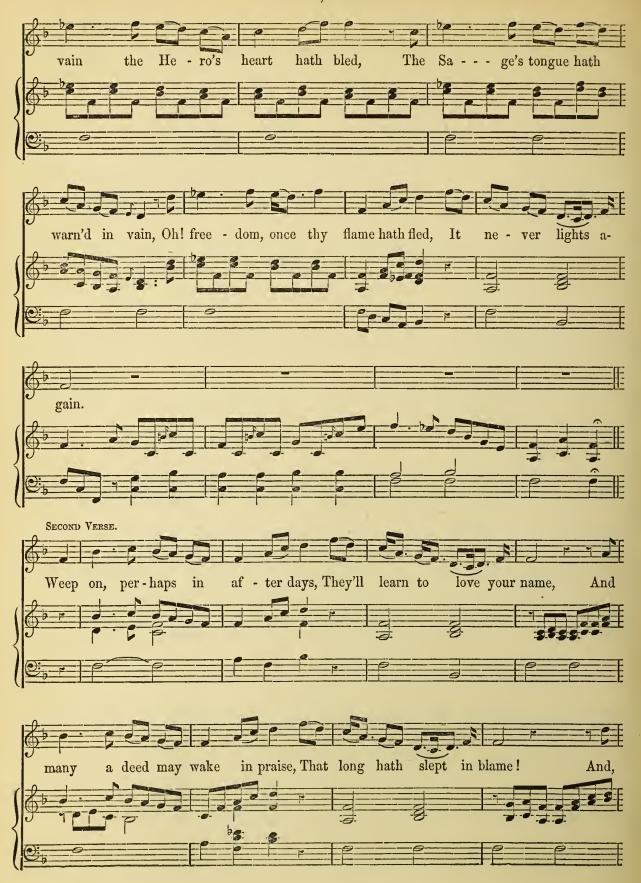


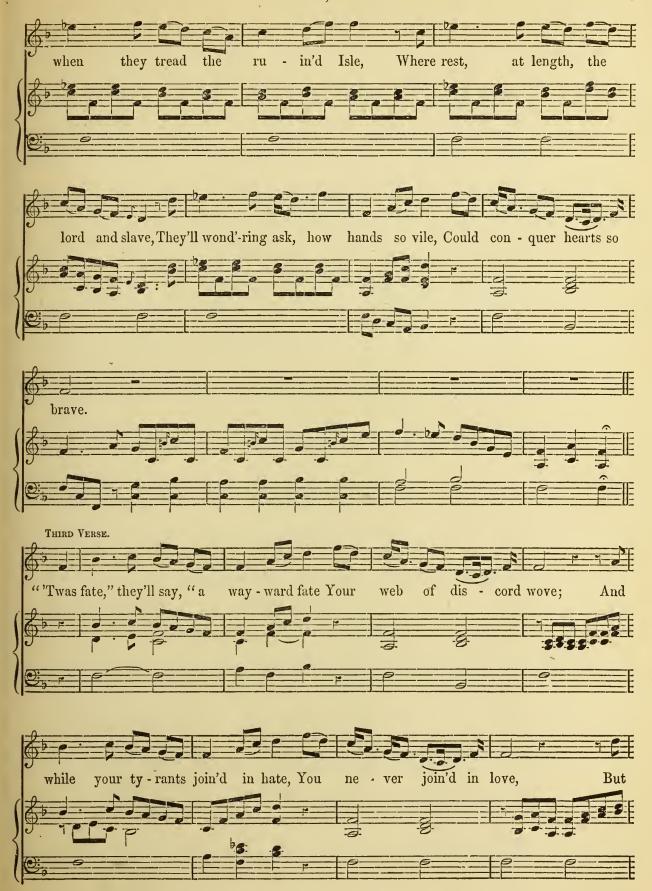


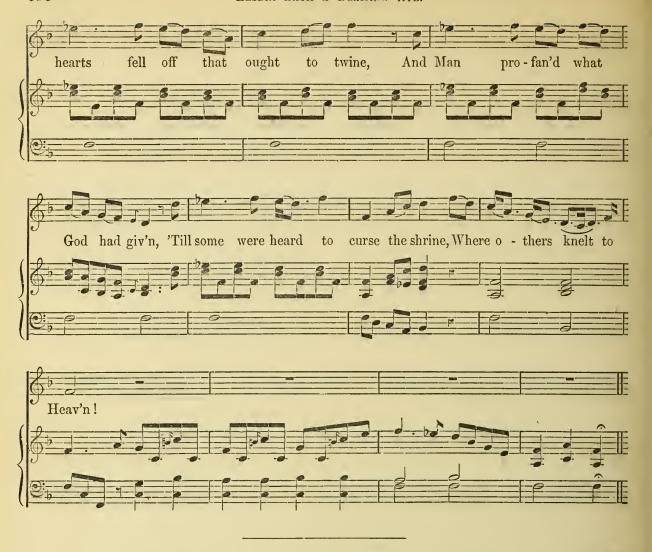


WEEP ON, WEEP ON.

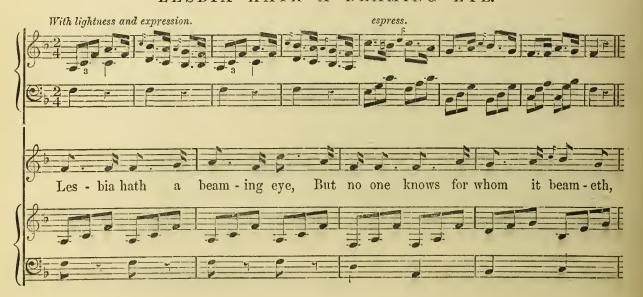


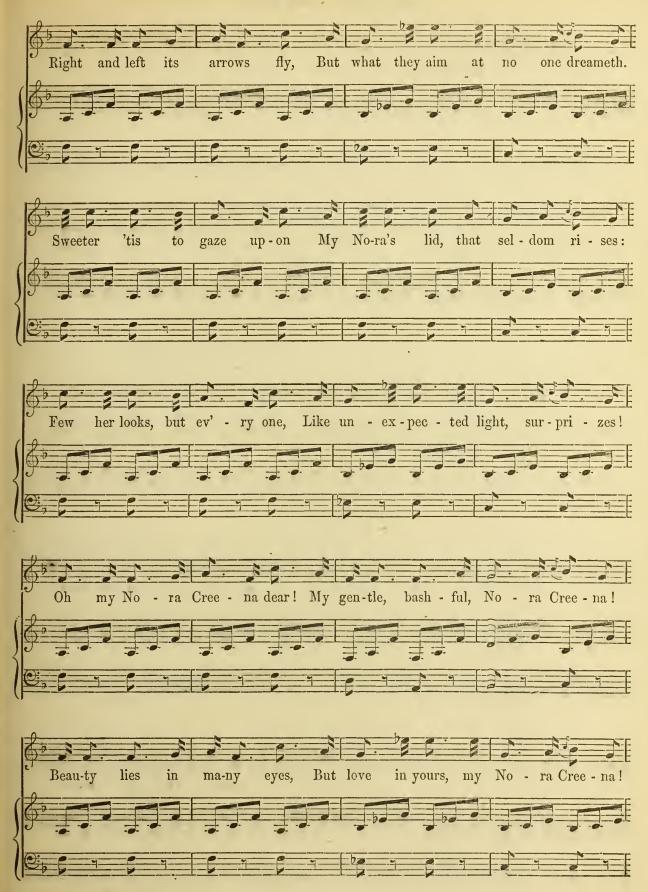


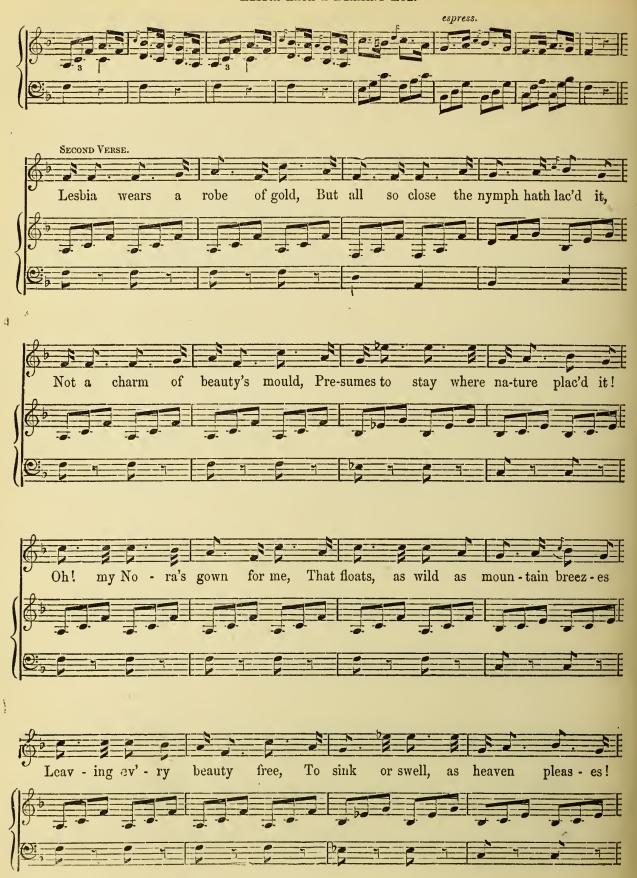


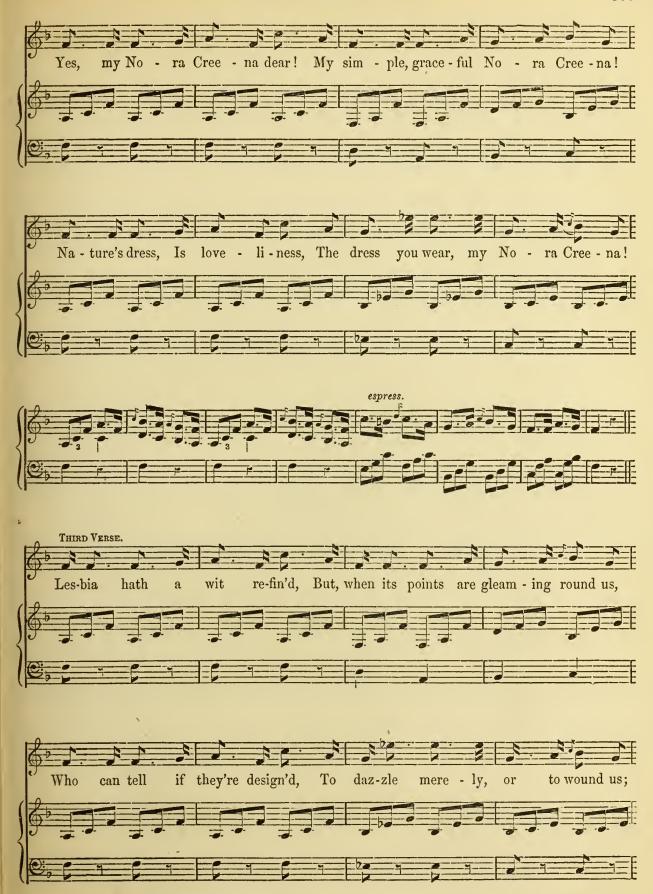


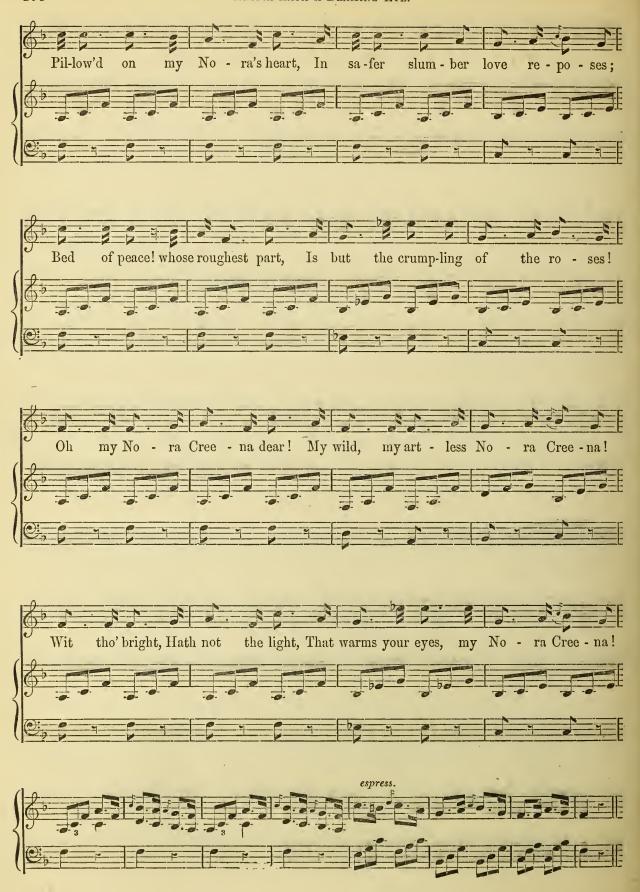
LESBIA HATH A BEAMING EYE.



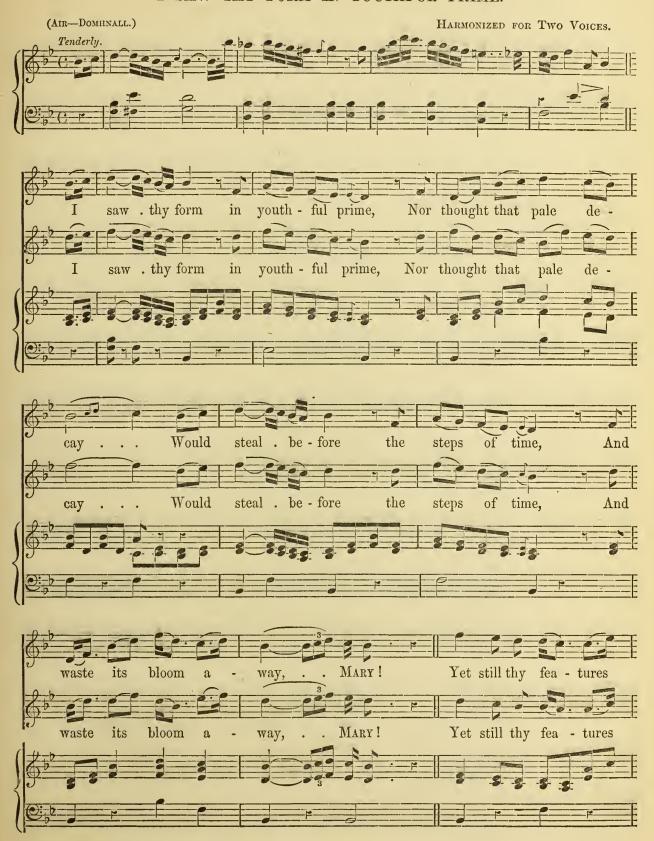


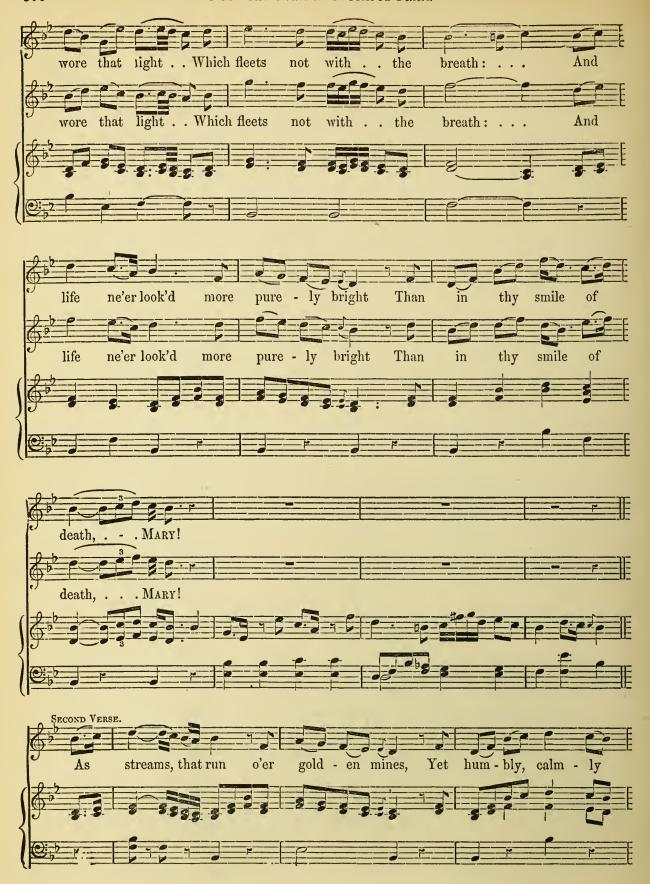


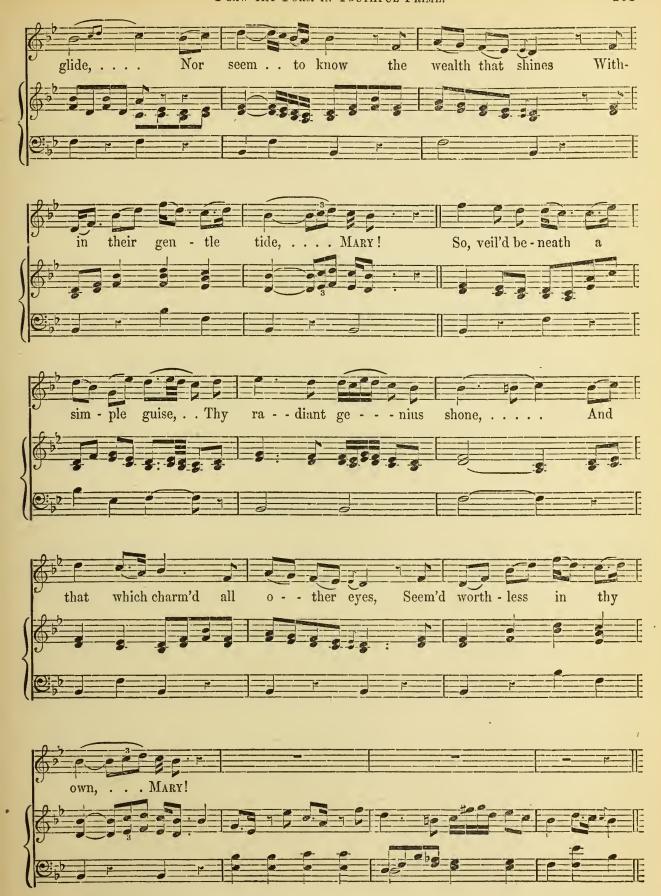


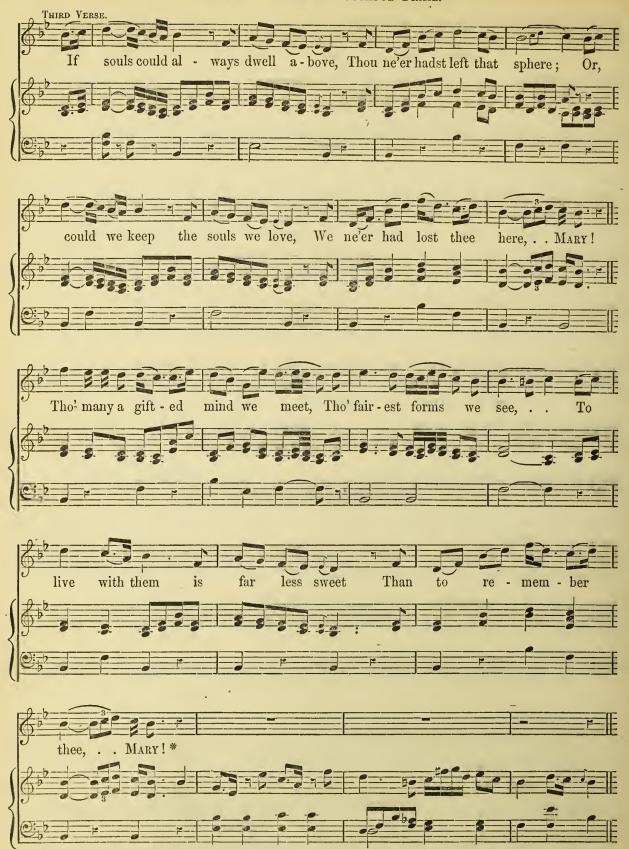


I SAW THY FORM IN YOUTHFUL PRIME.





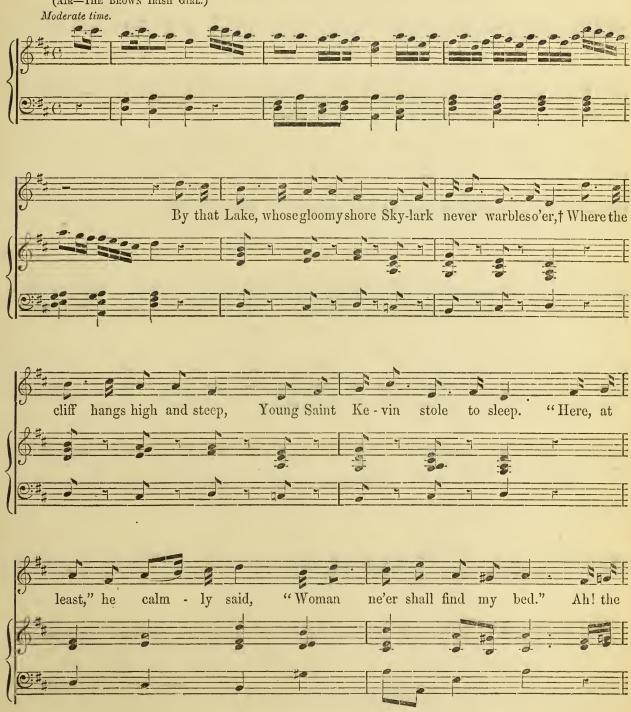




[&]quot;I have here made a feeble effort 'o utate that exquisite inscription of Shenstone's, "Heu! quanto minus est cum reliquis versari. quam tui meminisse!"

BY THAT LAKE WHOSE GLOOMY SHORE.

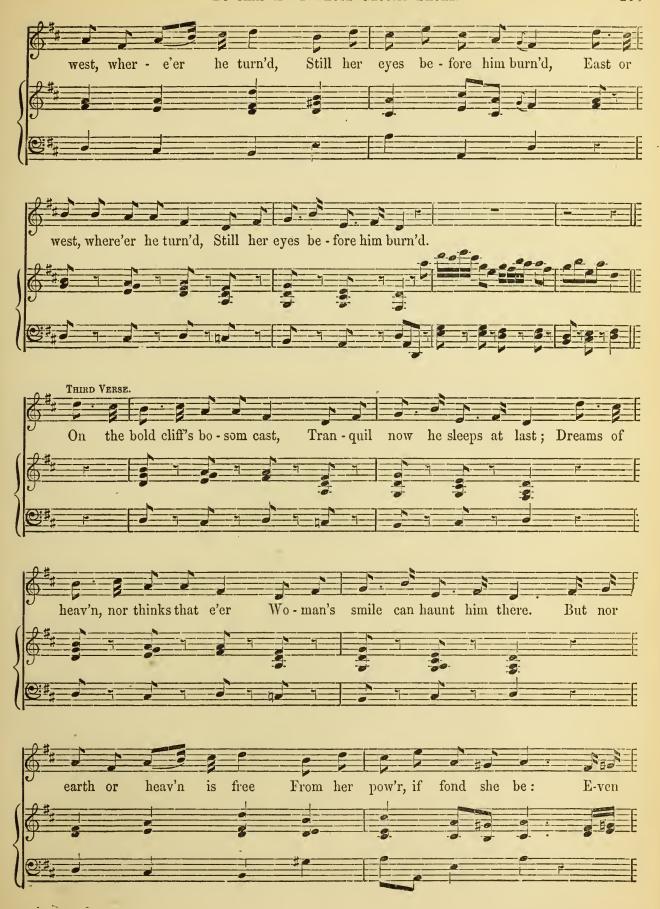
(AIR-THE BROWN IRISH GIRL.)

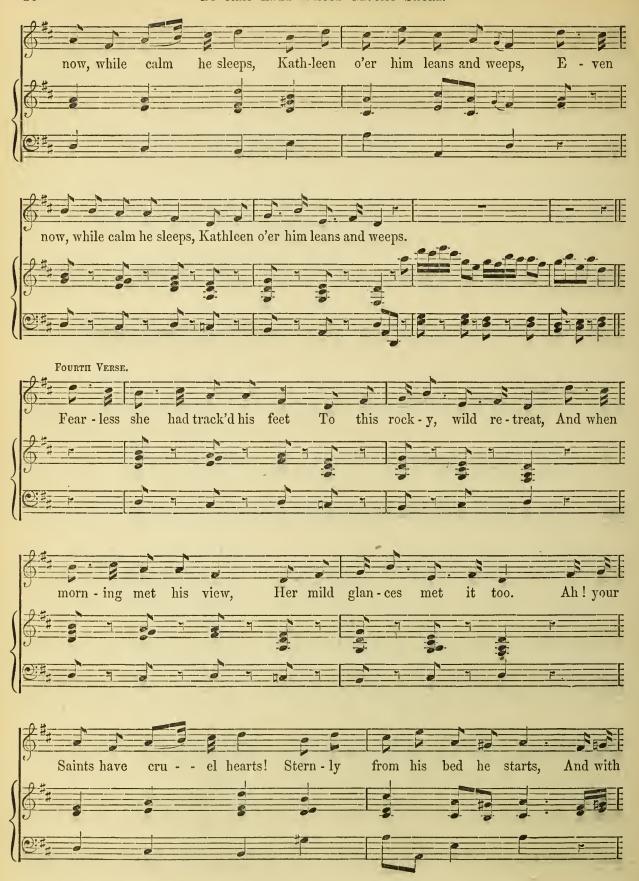


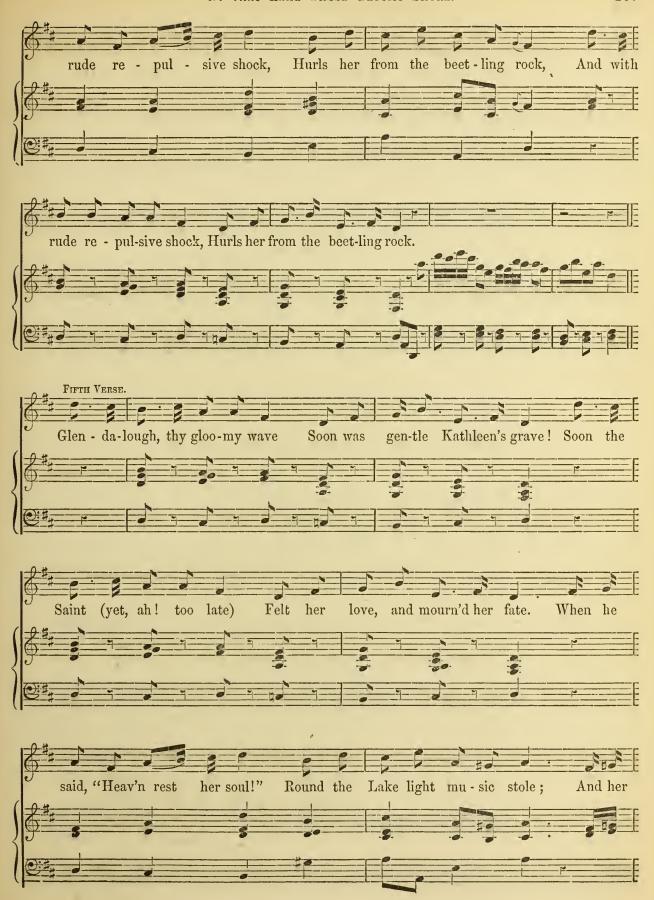
^{*} This Ballad is founded upon one of the many stories related of St. Kevin, whose bed in the rock is to be seen at Glendabugh, a most gloomy and romantic spot in the county of Wieklow.

[†] There are many other curious traditions concerning this Lake, which may be found in Giraldus, Coigan, &c.



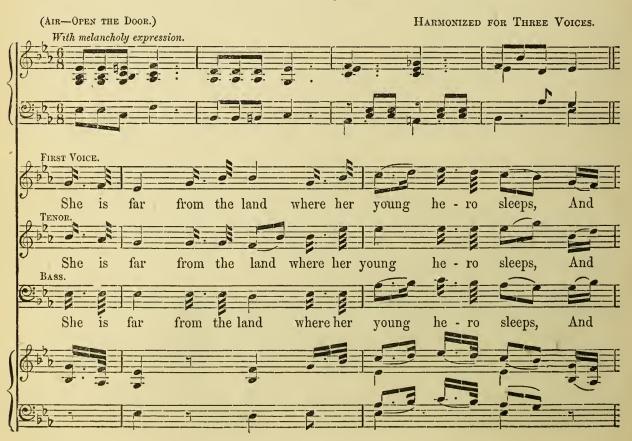


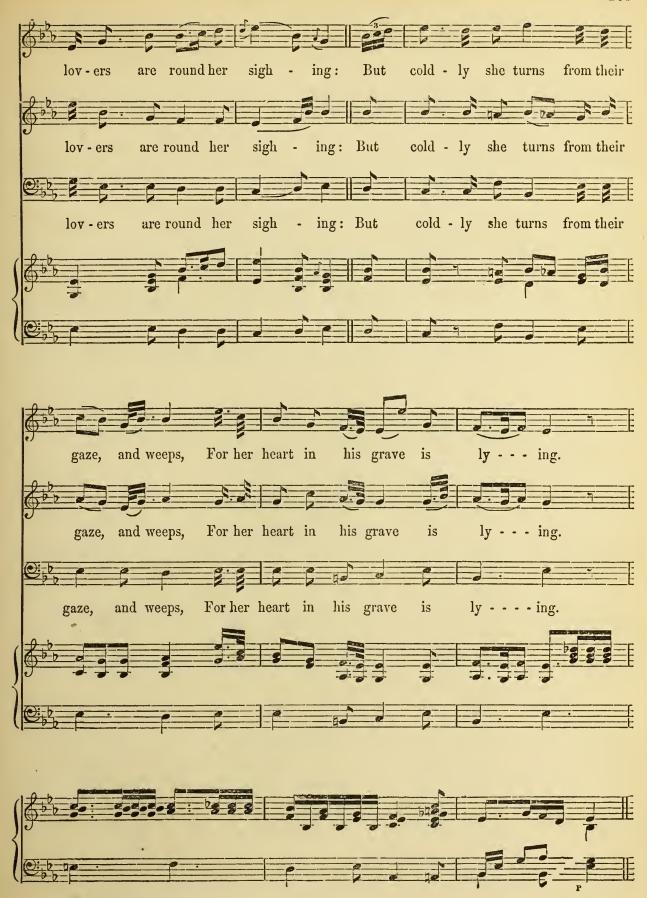


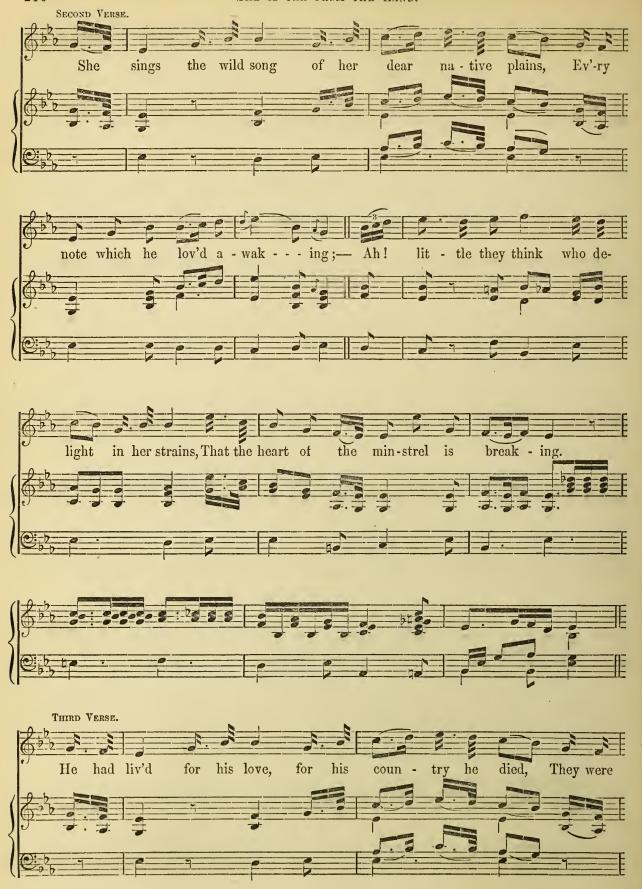


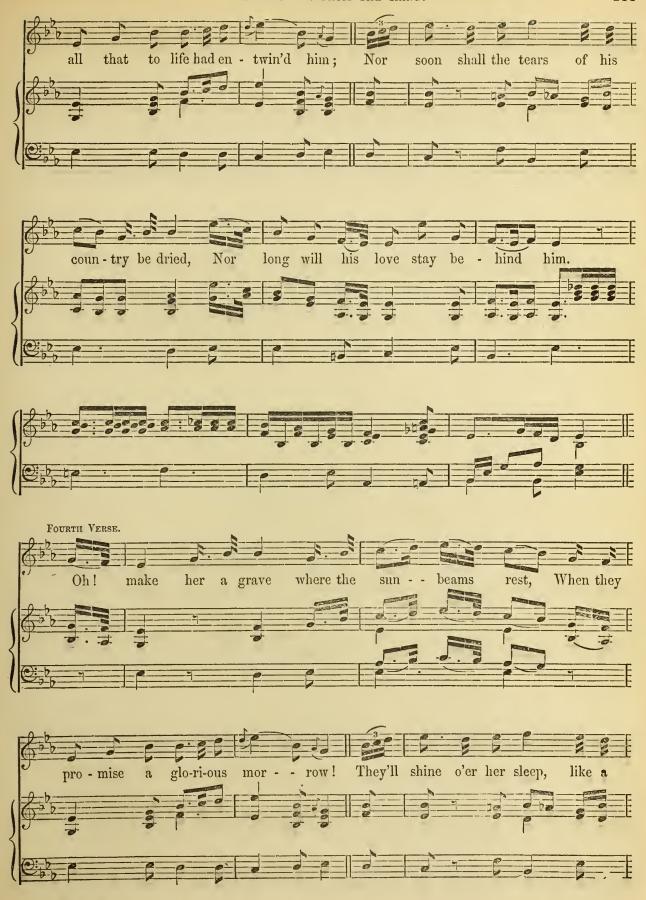


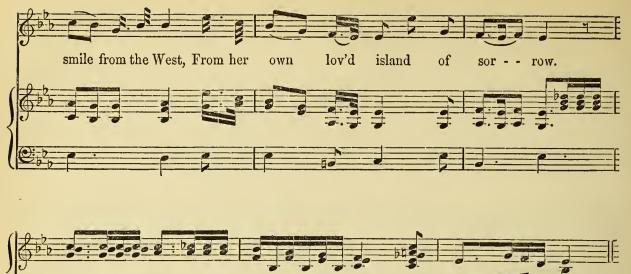
SHE IS FAR FROM THE LAND.





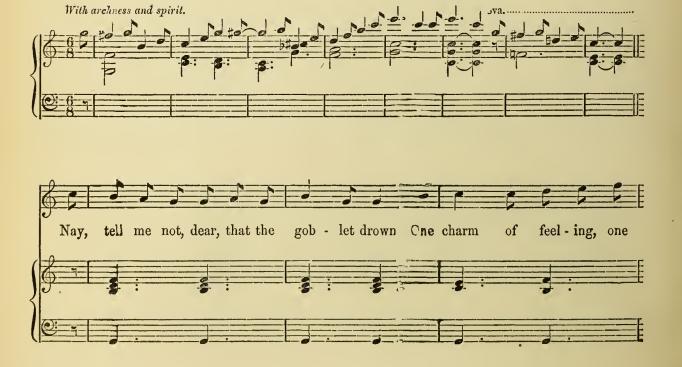


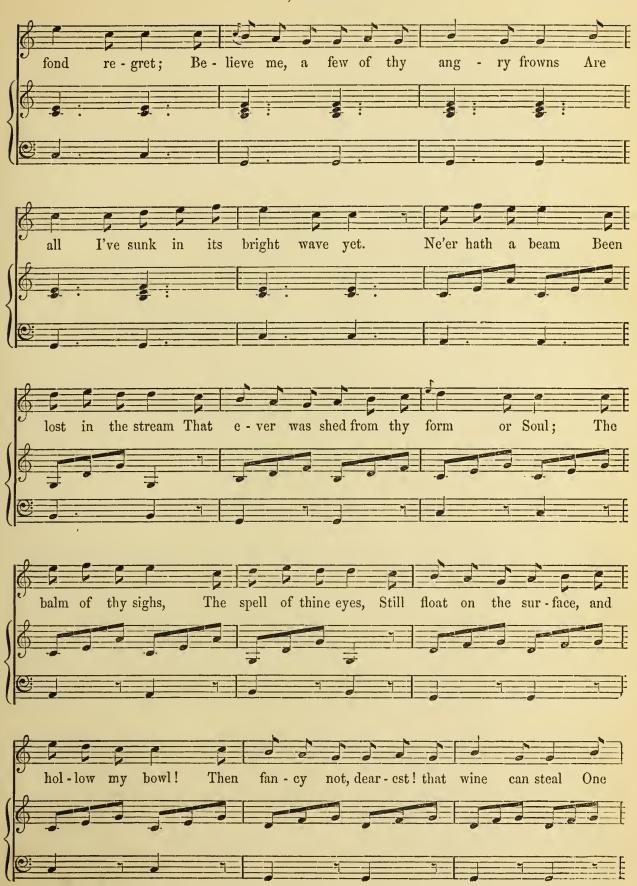


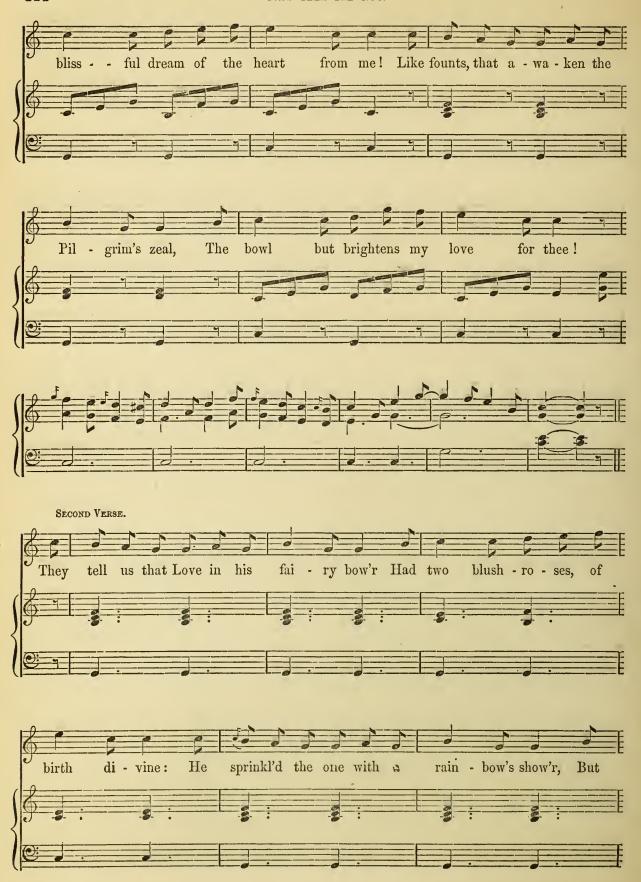


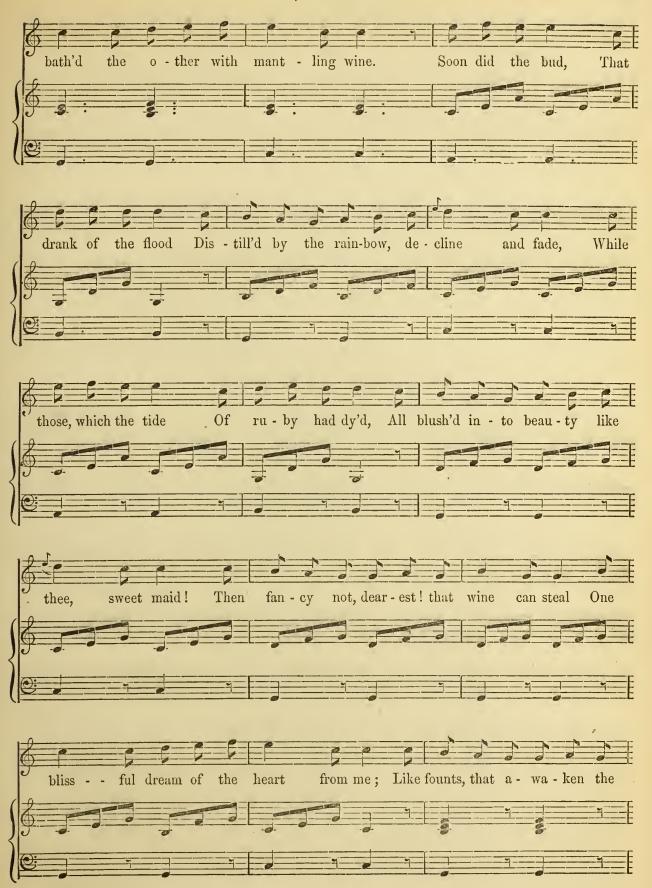


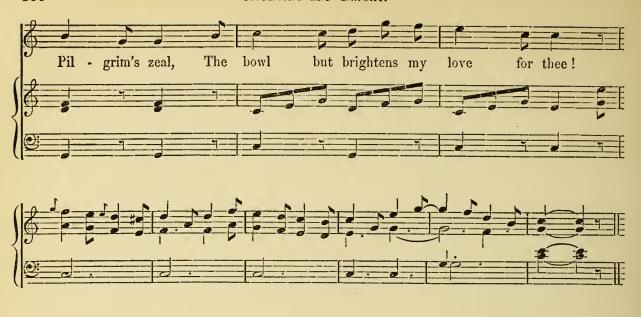
NAY TELL ME NOT.









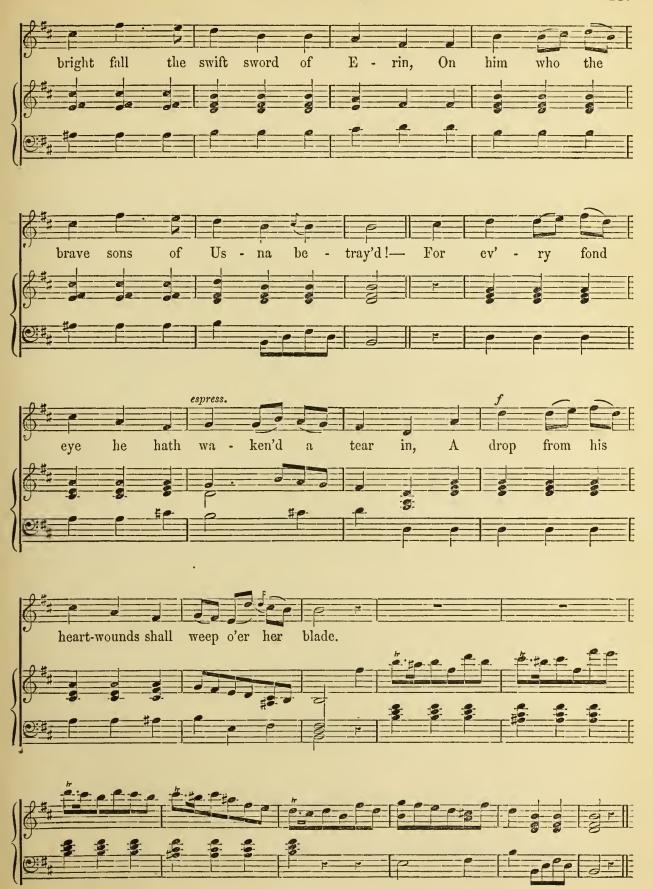


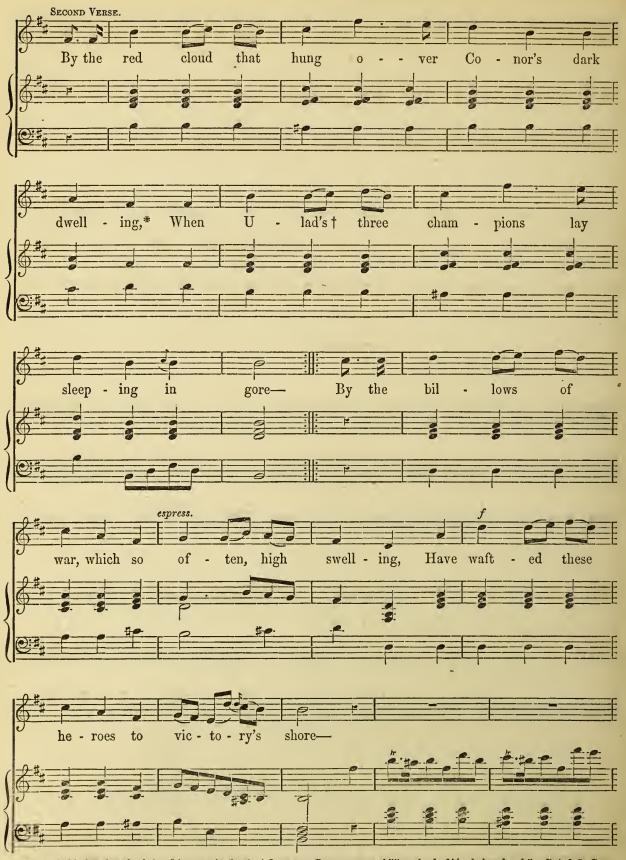
AVENGING AND BRIGHT.



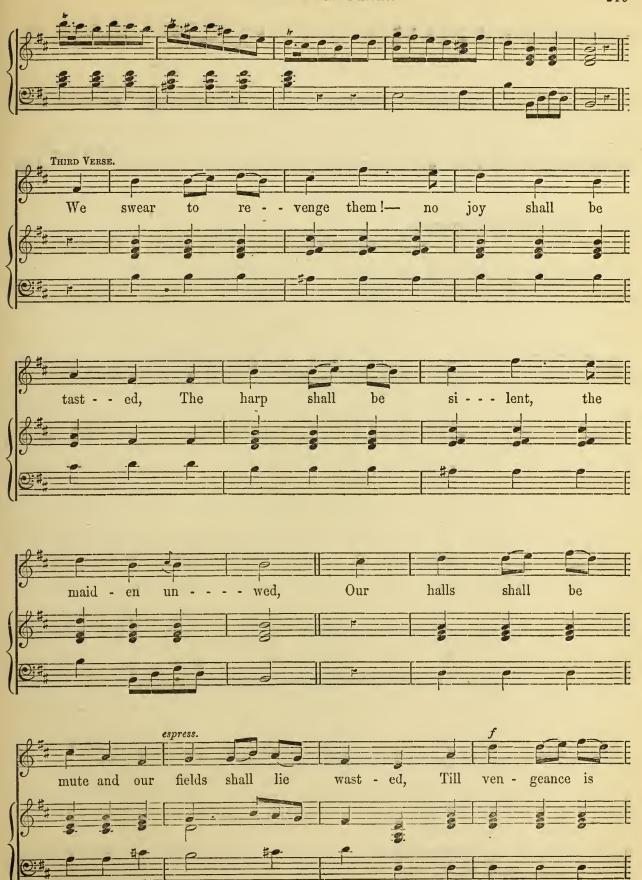
- * The name of this beautiful and truly Irish air is, I am told, properly written Cruchan na Fèine—i.e., the Fenian Mount, or Mount of the Finnian heroes, those brave followers of Fin Mac Cool, so eelebrated in the early history of our country.
- † The words of this Song were suggested by the very ancient Irish story called "Deirdri, or the Lamentable Fate of the Sons of Usnach," which has been translated literally from the Gaelic by Mr. O'Flanagan—(see Vol. I. of Transactions of the Gaelic Society of Dublin), —and upon which it appears that the "Darthula" of Maepherson is founded. The treachery of Conor, King of Ulster, in putting to death the three sons of Usna, was the cause of a desolating war against Ulster, which terminated in the destruction of Eman. "This story," says Mr. O'Flanagan, "has been from time immemorial held in high repute as one of the three tragic stories of the Irish. These are—
 'The death of the children of Tournan;' The death of the children of Lear'—(both regarding Tuatha de Danans); and this, 'The death of the children of Usnach,' which is a Milesian story." It will be recollected that, in the Second Number of these Melodies, there is a ballad upon the story of the children of Lear, or Lir,—"Silent, O Moyle 1" &c.

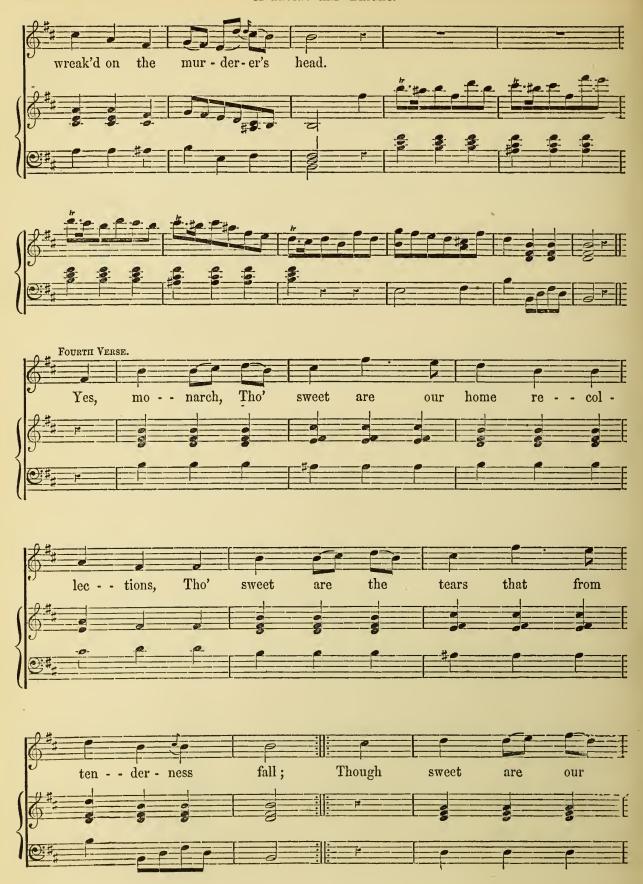
Whatever may be thought of those sanguine claims to antiquity, which Mr. O'Flanagan and others advance for the literature of Ireland, it would be a lasting reproach upon our nationality if the Gaelic researches of this gentleman did not meet with all the liberal en couragement they so well merit.

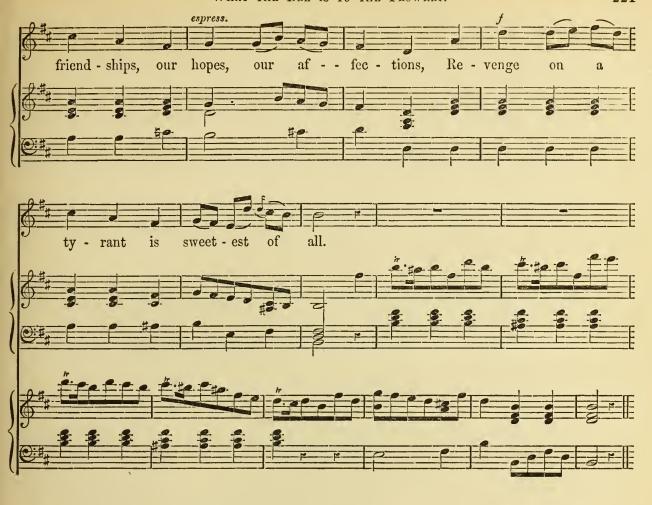




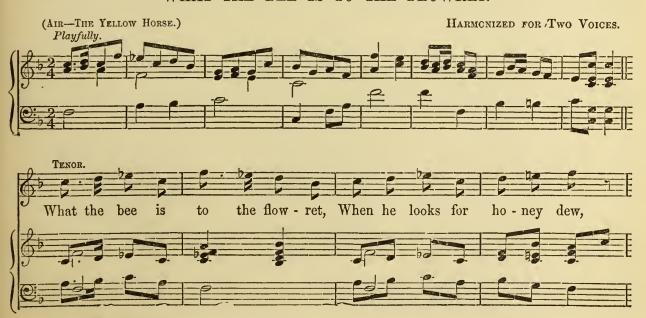
• "O Nasi! view that cloud that I here see in the sky! I see over Eman green a chilling cloud of blood-tinged red."—Deirdri's Song.
† Ulston

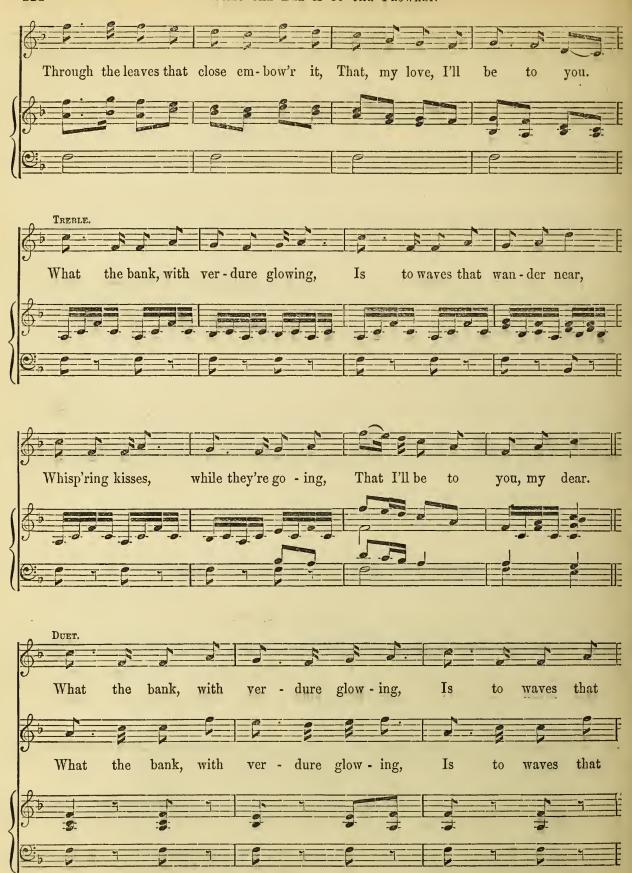


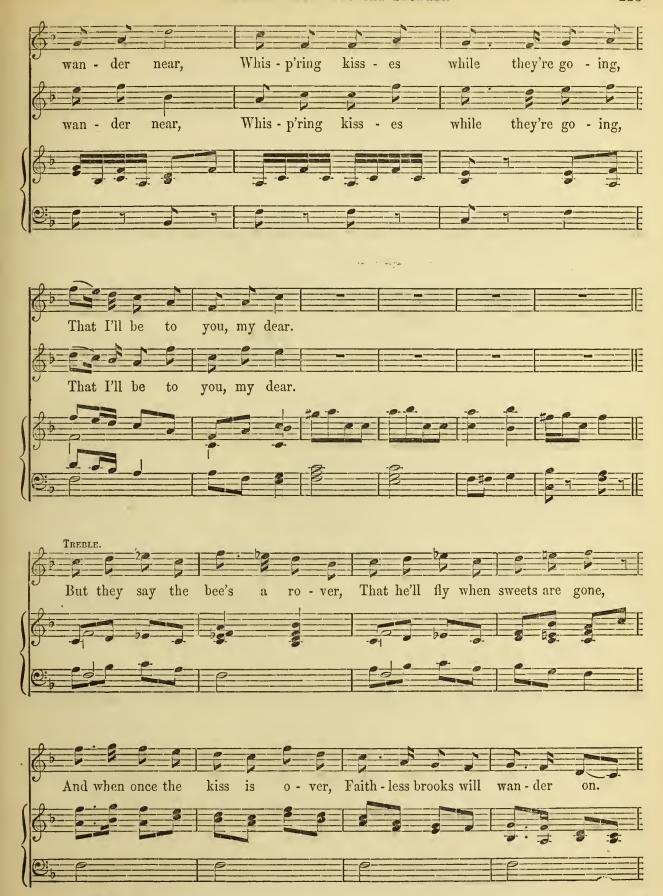


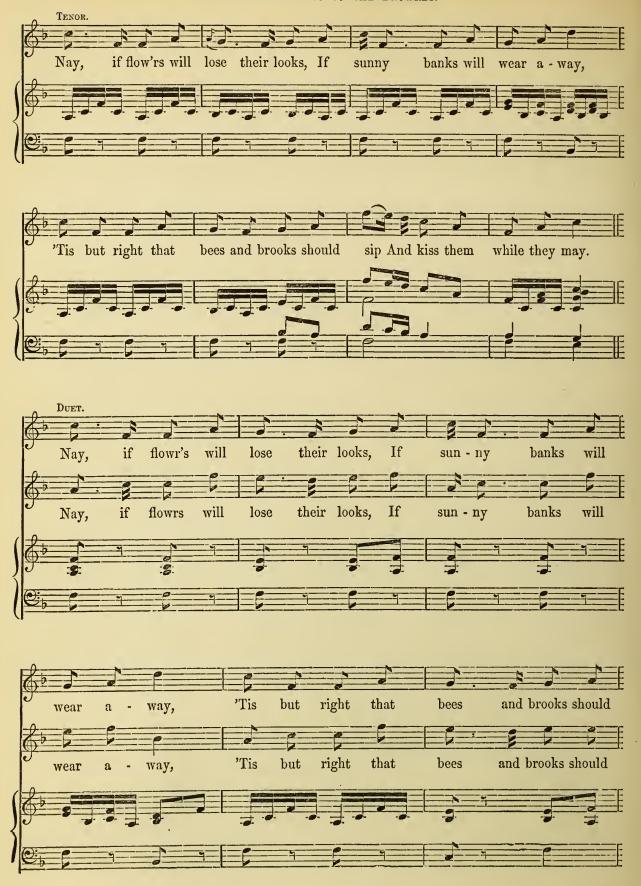


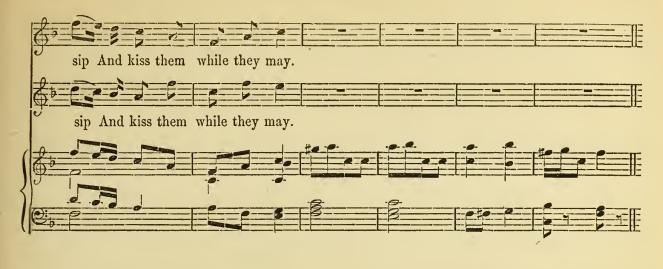
WHAT THE BEE IS TO THE FLOWRET.





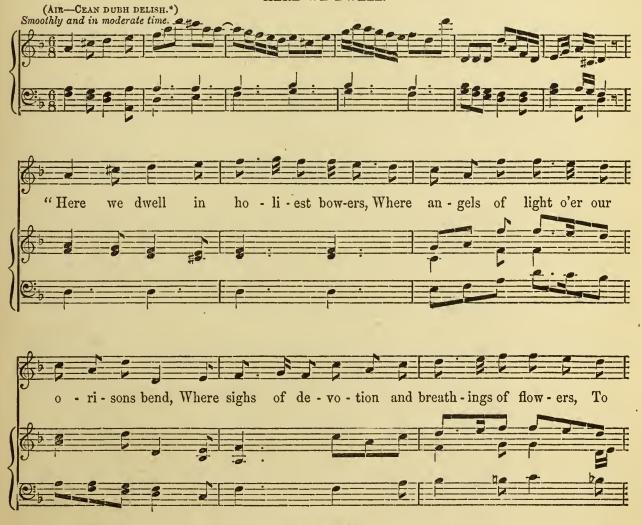


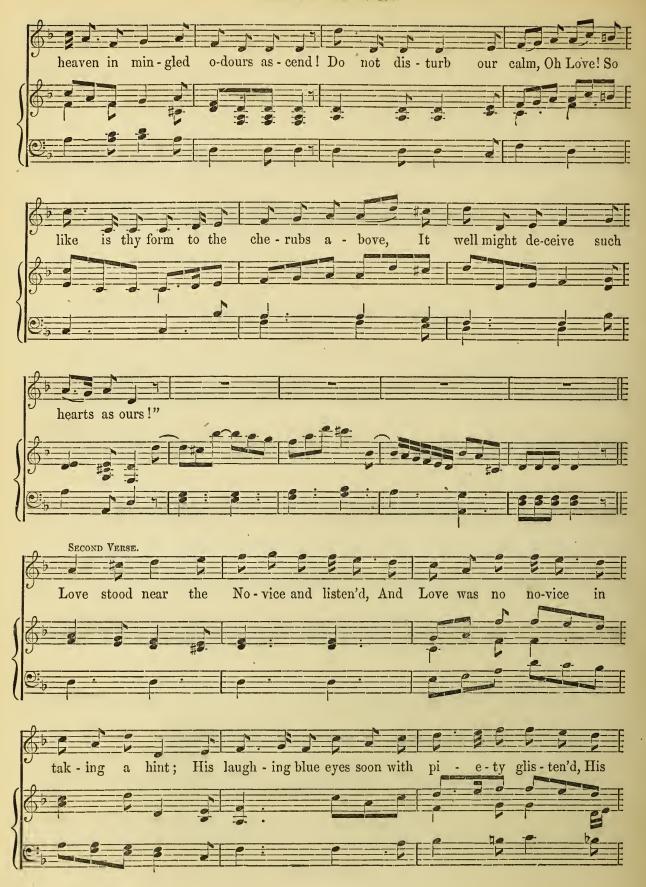


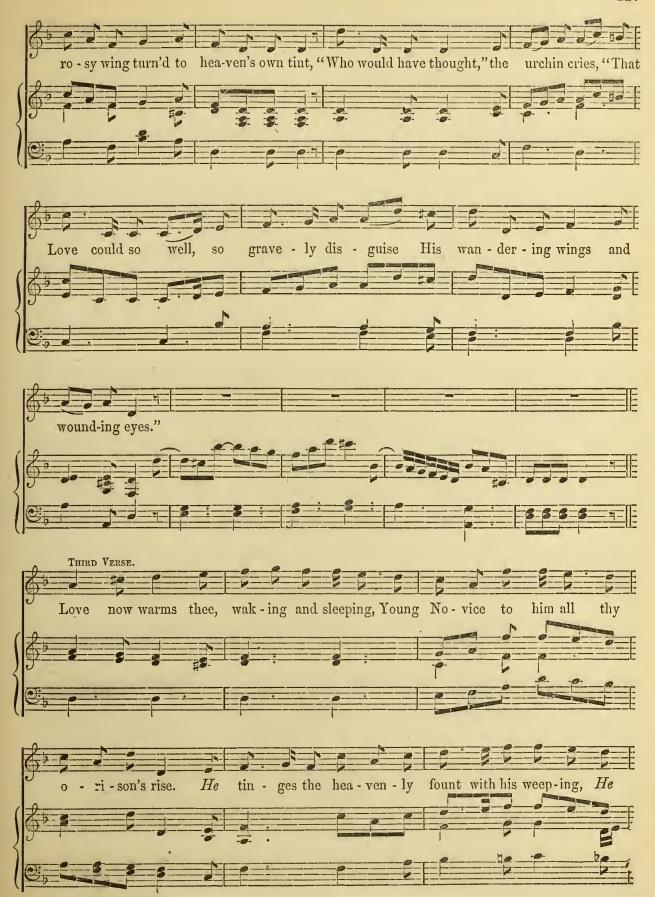


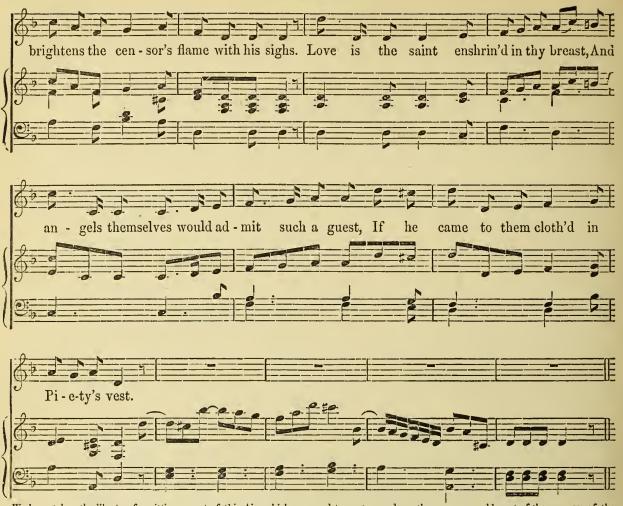
LOVE AND THE NOVICE.

HERE WE DWELL.

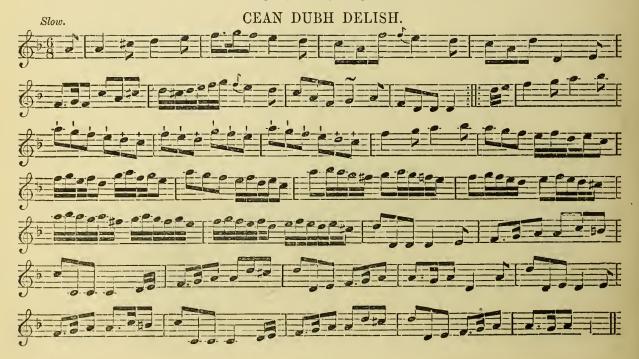




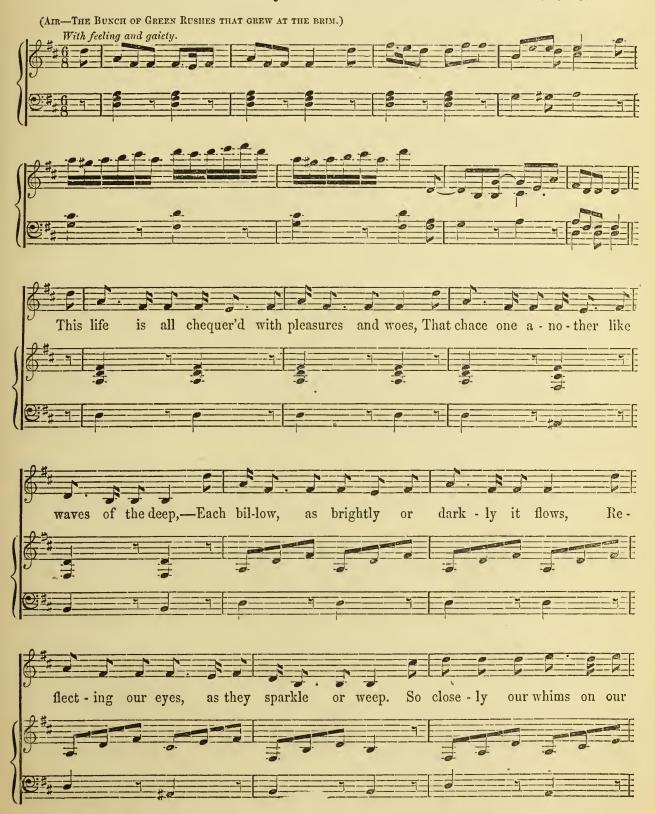


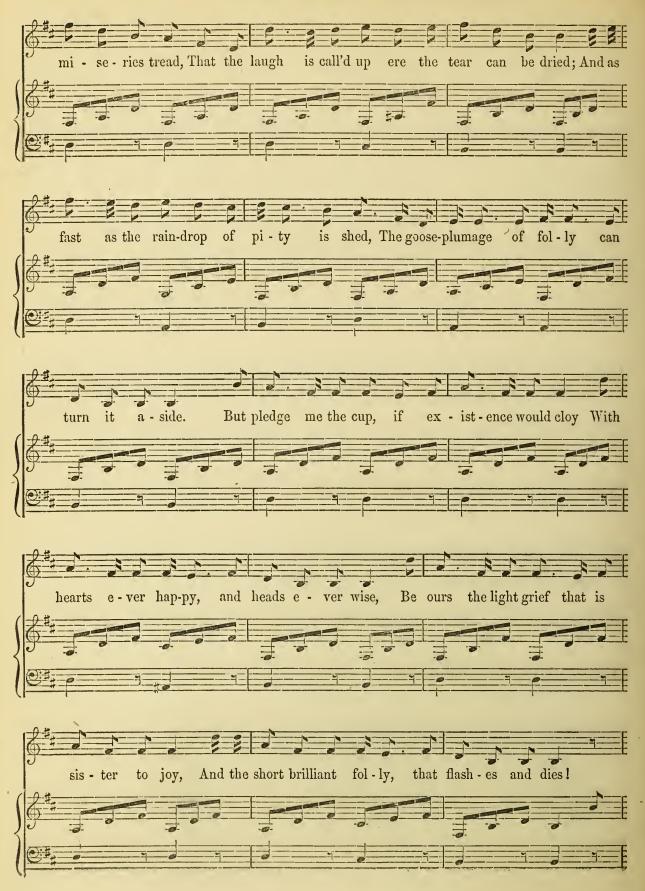


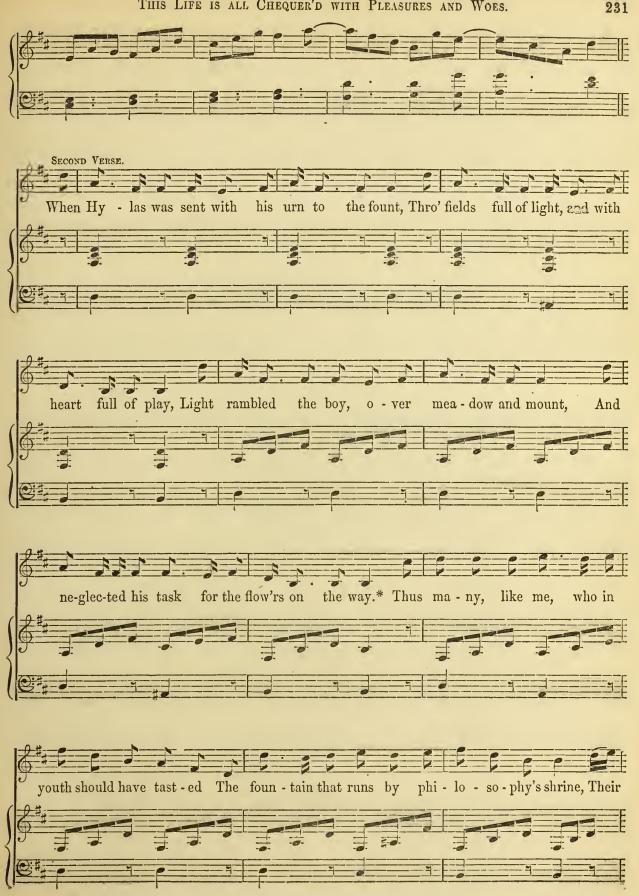
We have taken the liberty of omitting a part of this Air, which appeared to us to wander rather unmanageably out of the compass of the voice. It is given, however, in its perfect form below.



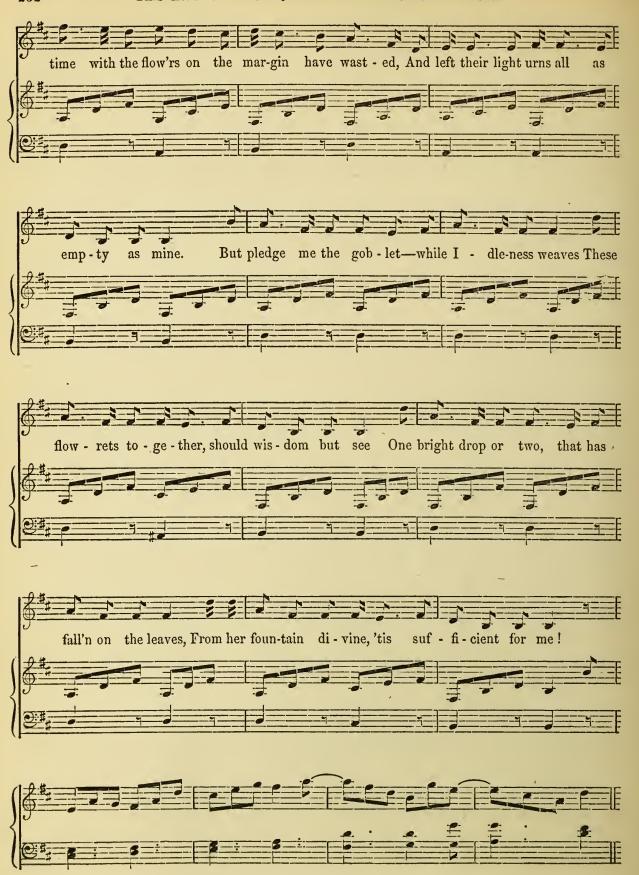
THIS LIFE IS ALL CHEQUER'D WITH PLEASURES AND WOES.





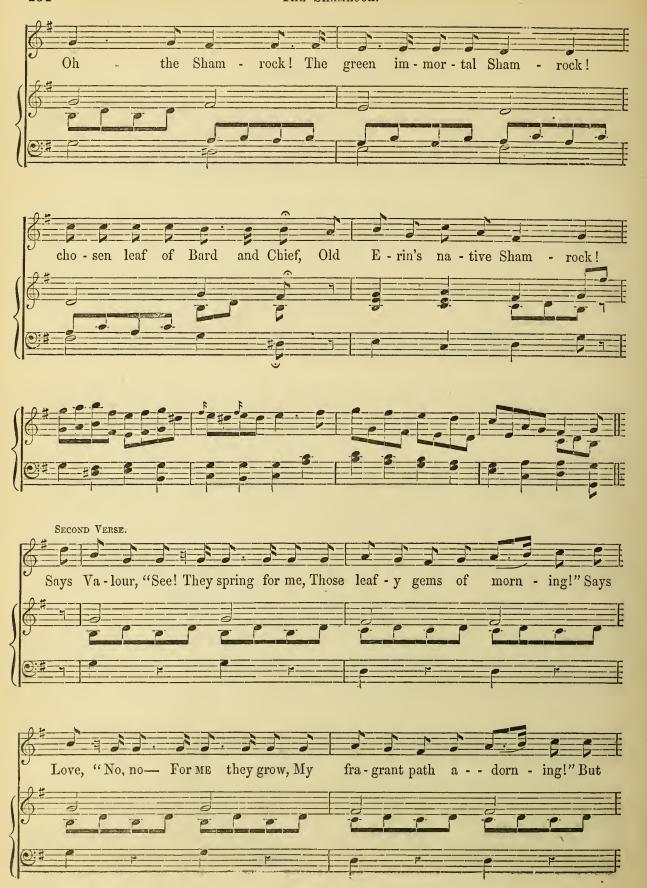


* Proposito florem prætulit officio, -- PROPERT. lib. i. eleg. 20.



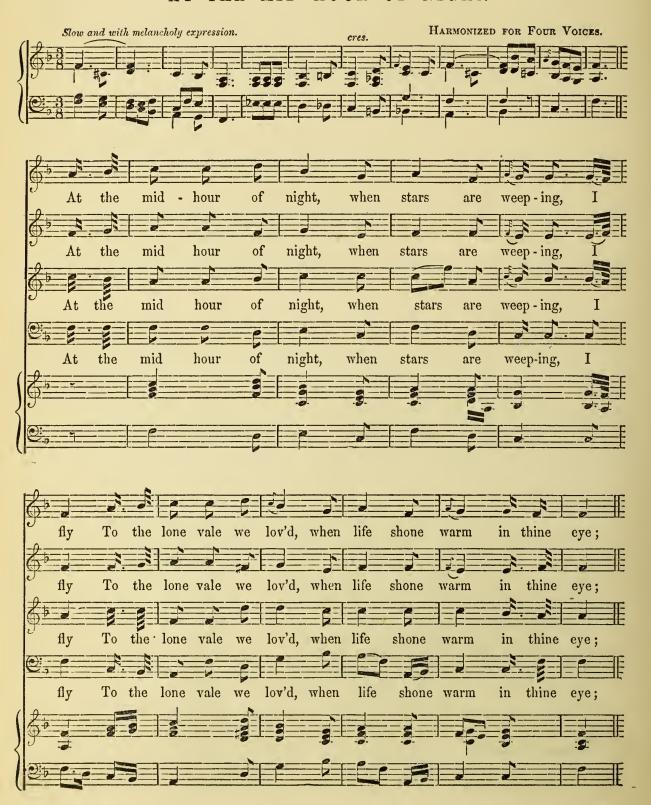
THE SHAMROCK.

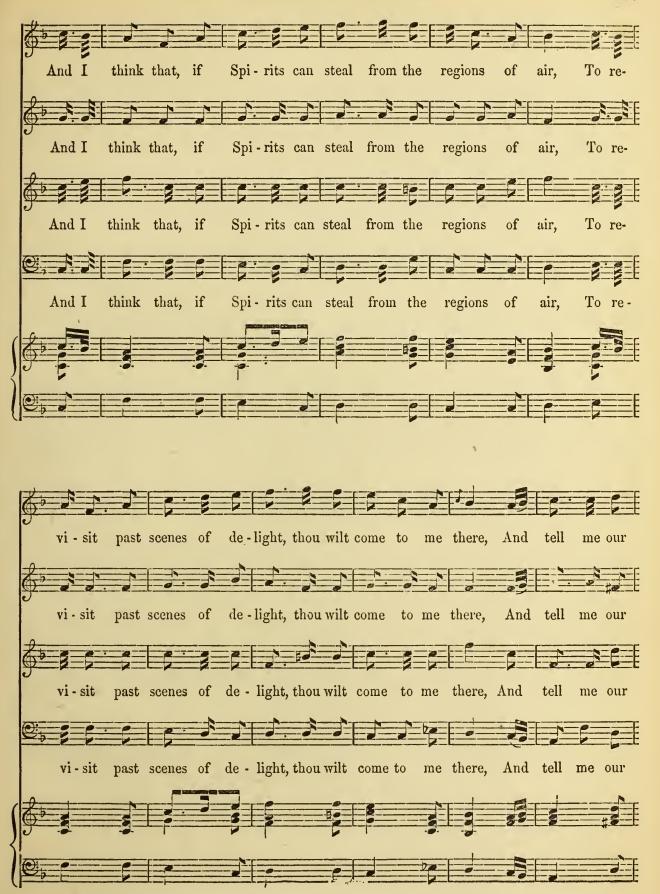


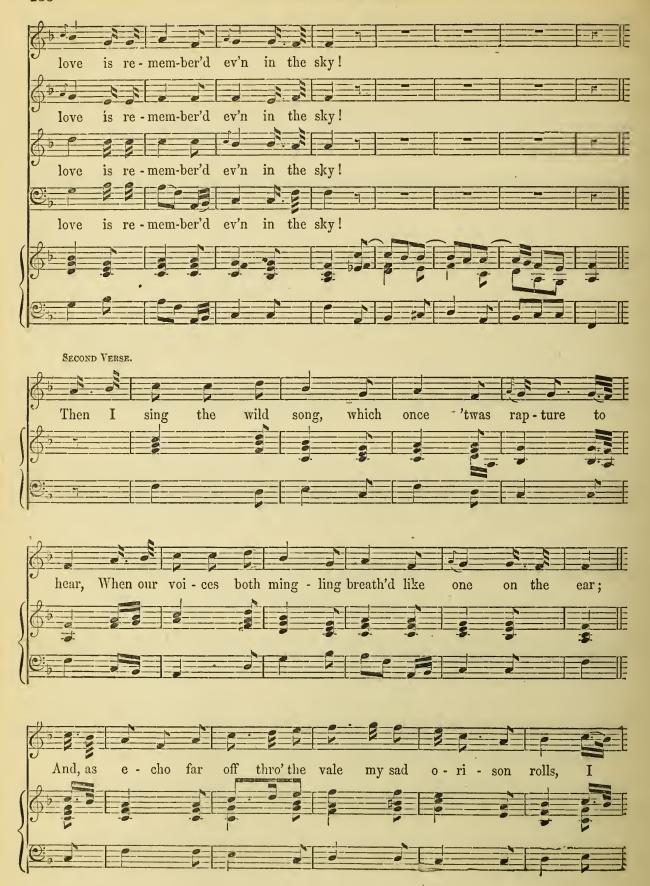


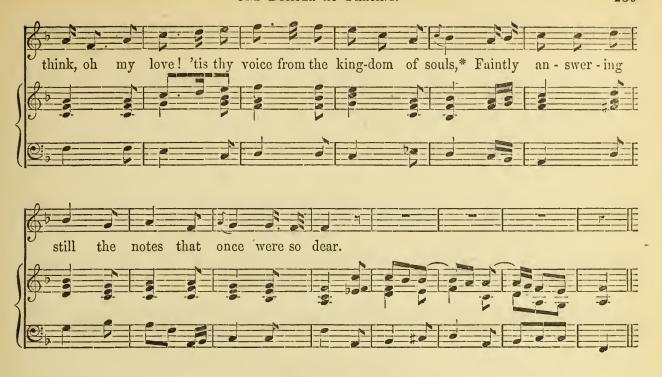


AT THE MID HOUR OF NIGHT.

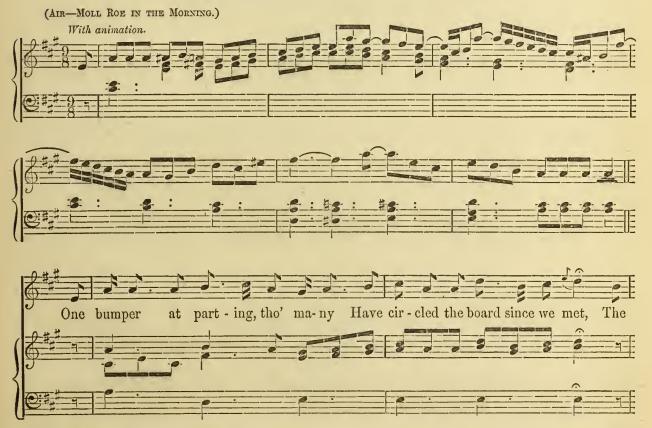




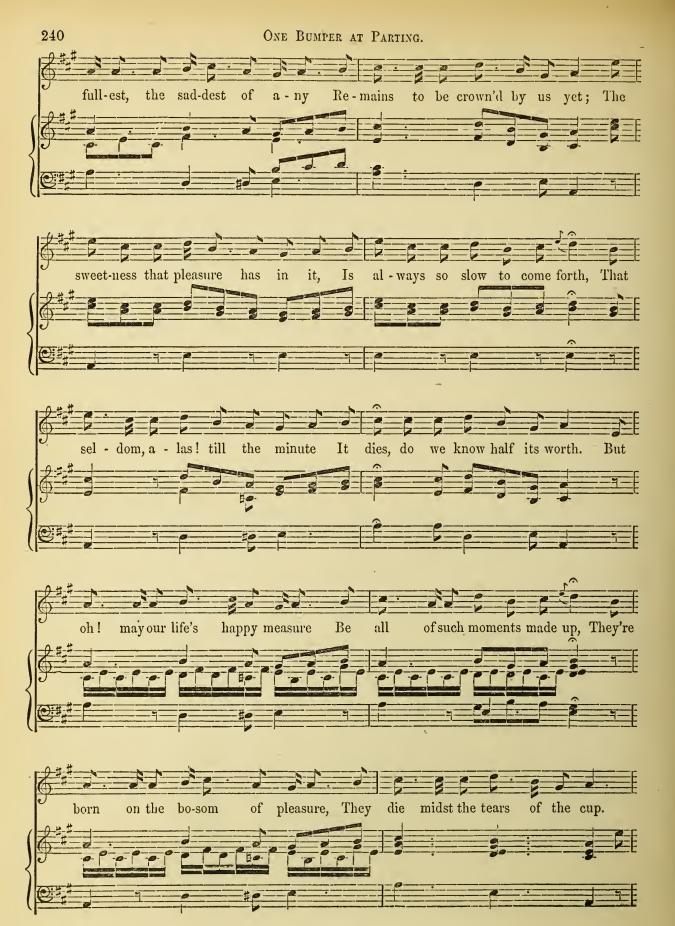


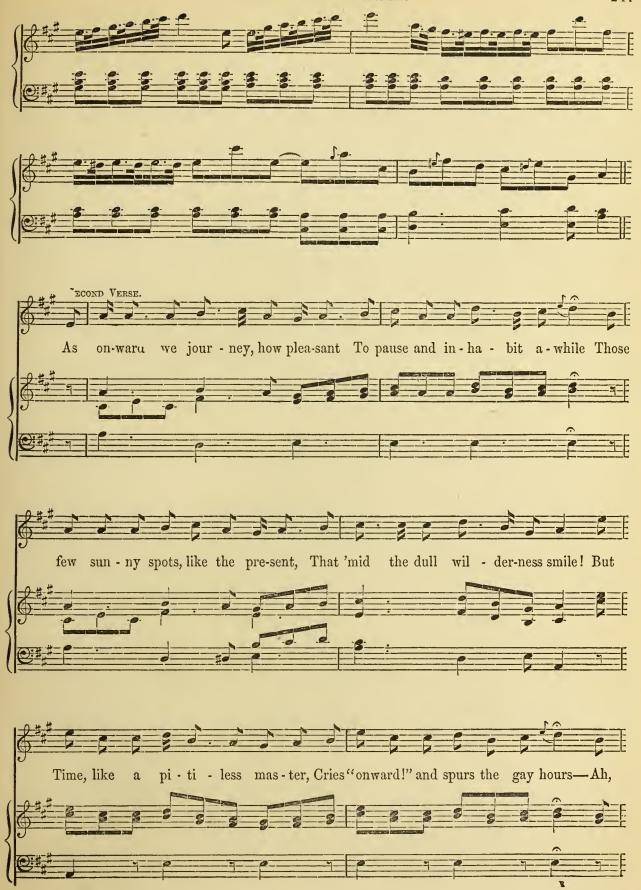


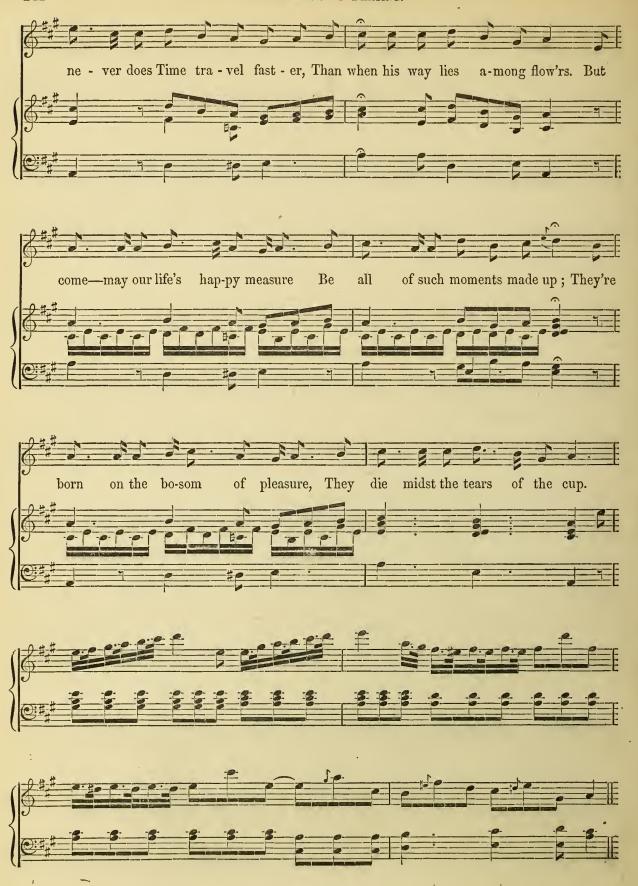
ONE BUMPER AT PARTING.

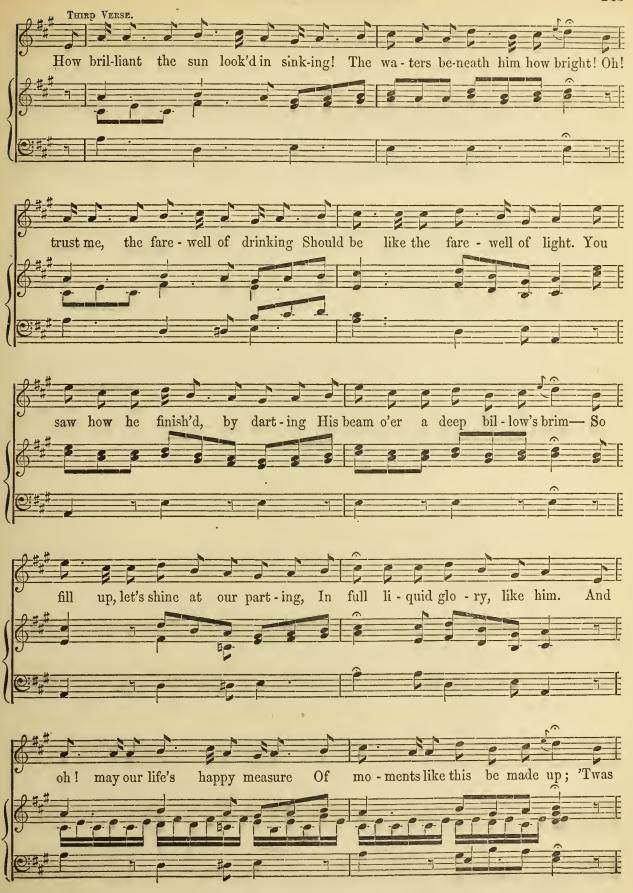


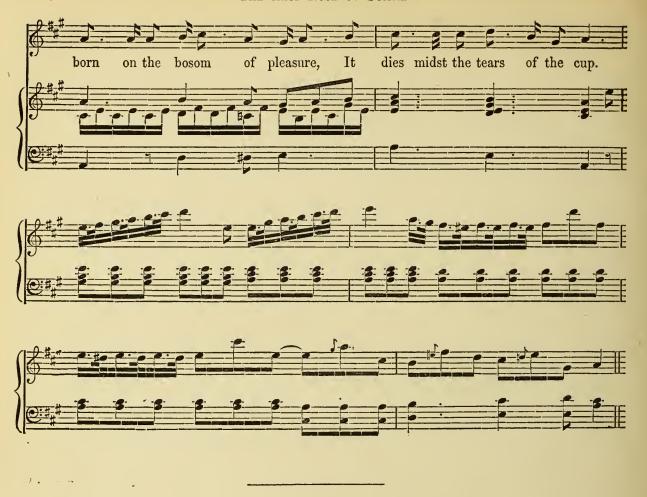
* "There are countries," says Montaigne, "where they believe the souls of the happy live in all manner of liberty, in delightful fiel and that it is those souls, repeating the words we utter, which we call Echo."



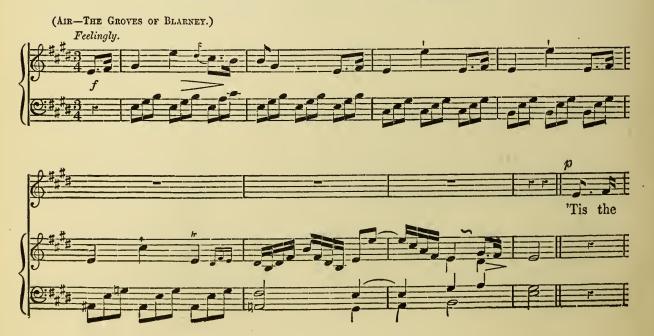


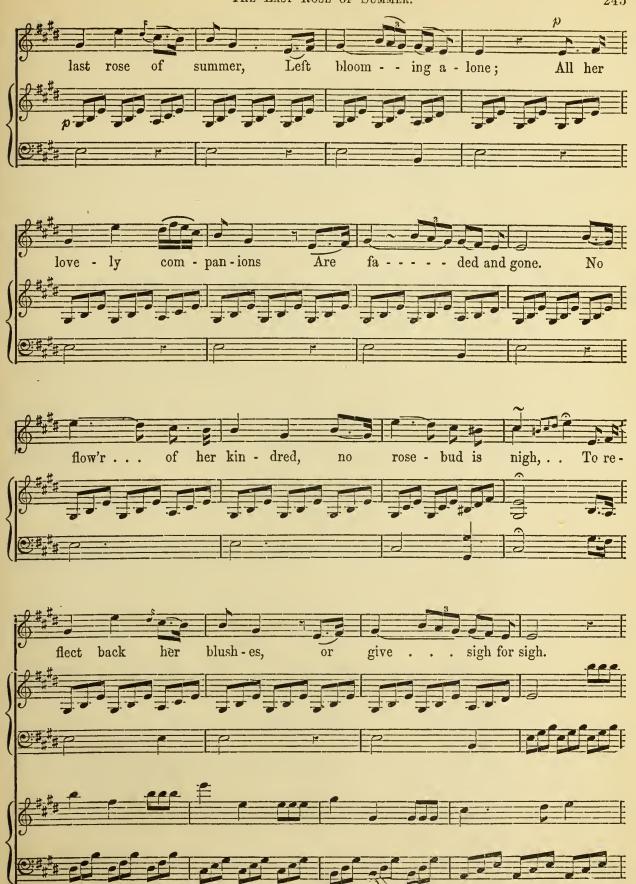


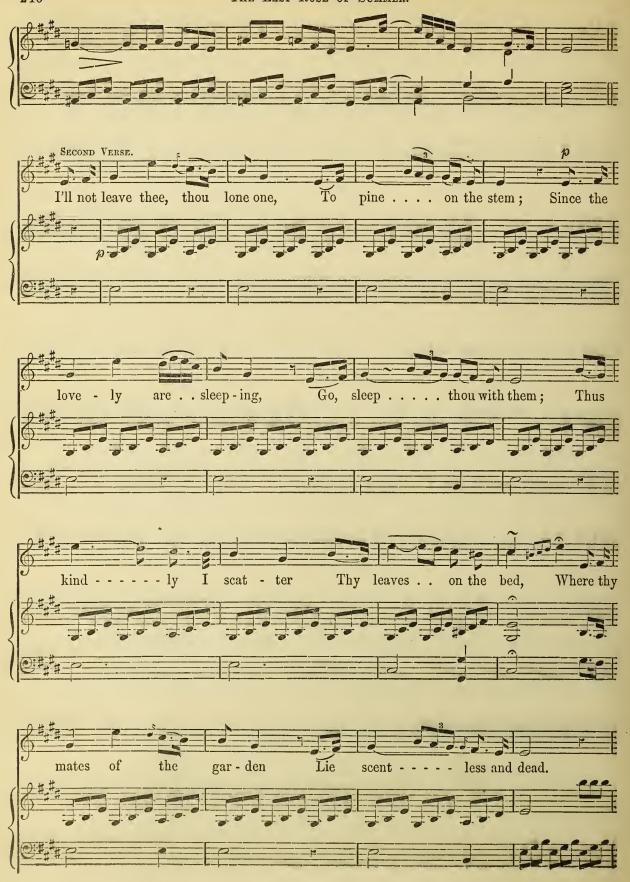


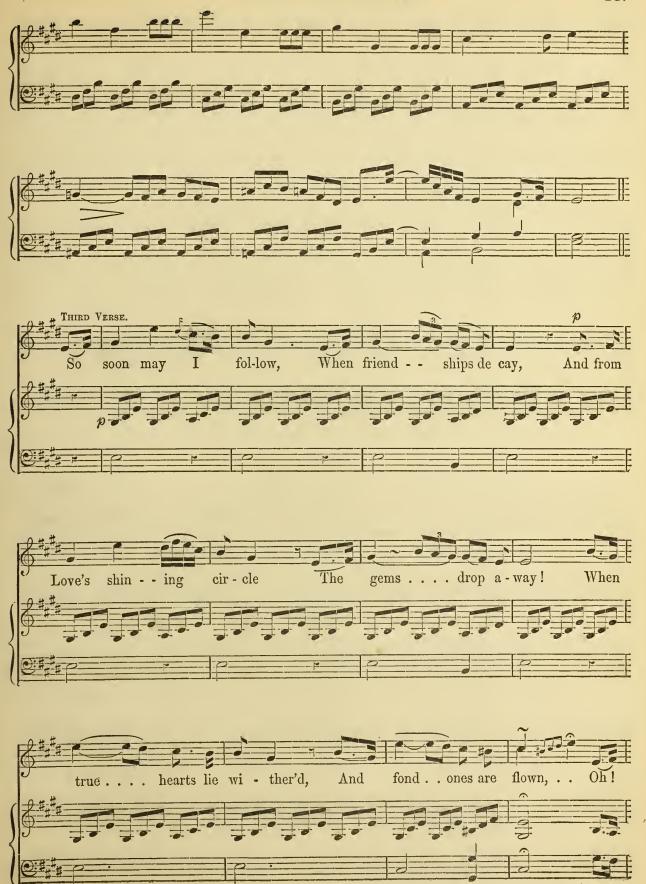


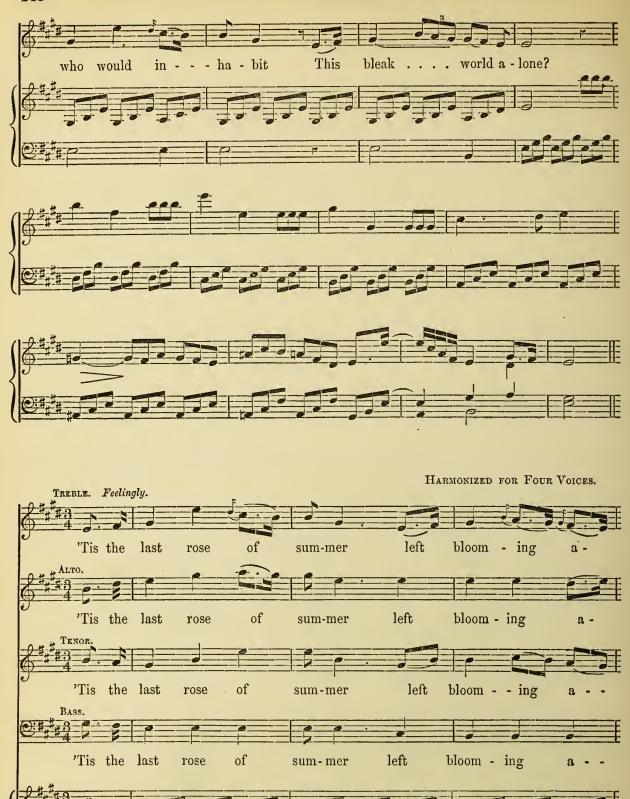
THE LAST ROSE OF SUMMER.

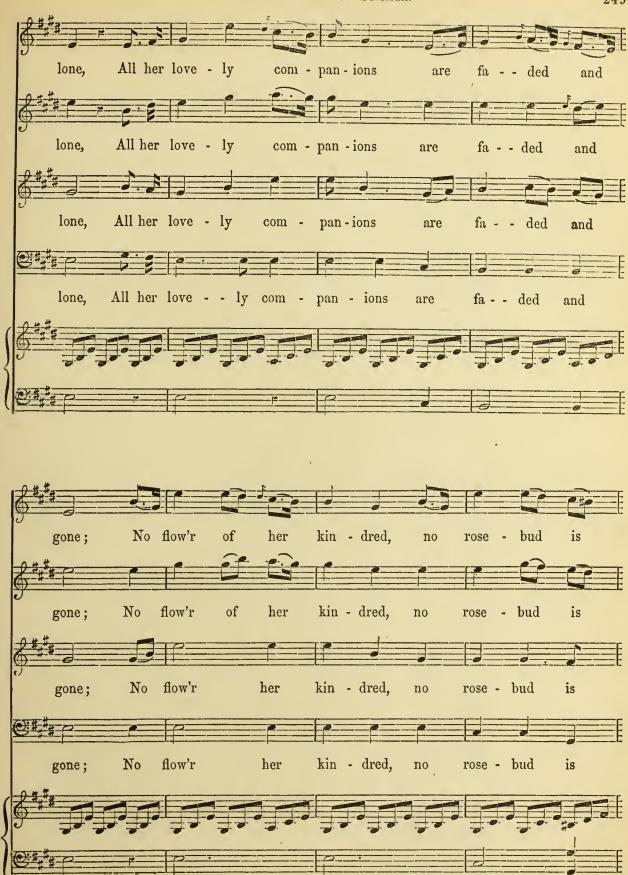






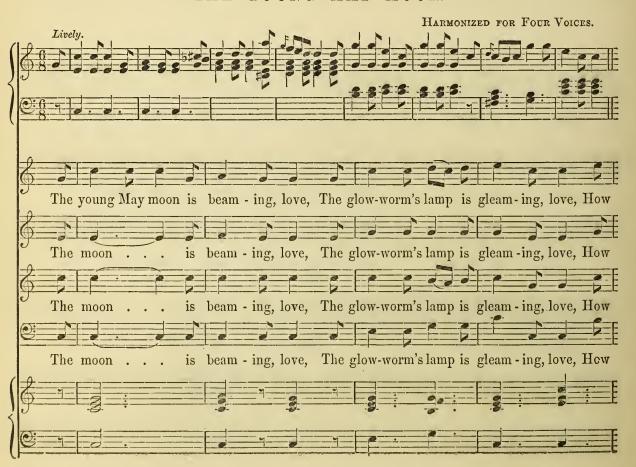


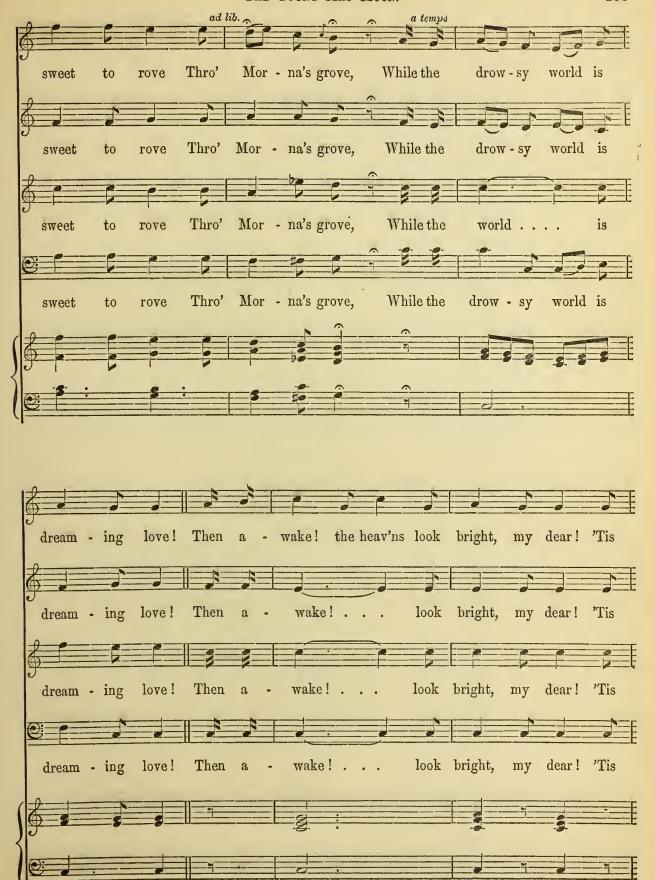


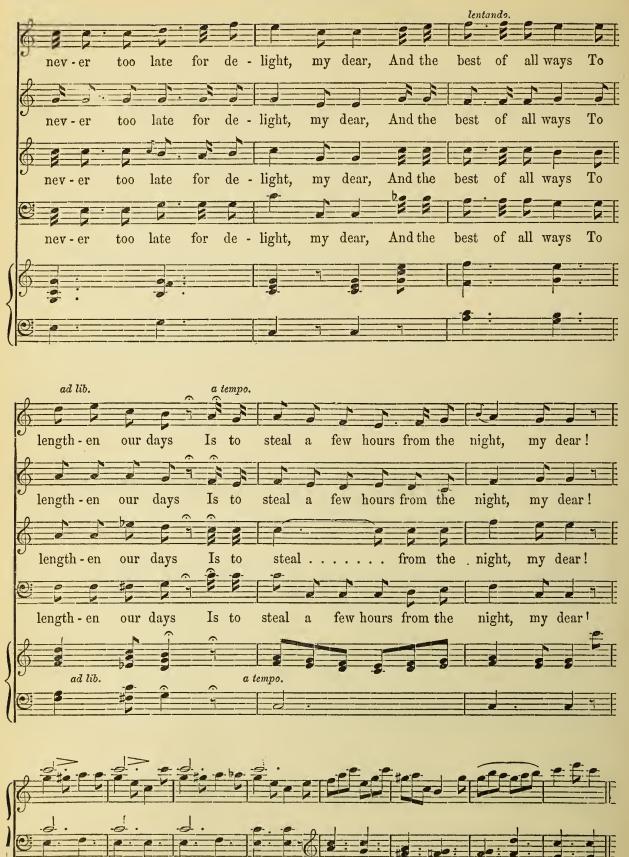


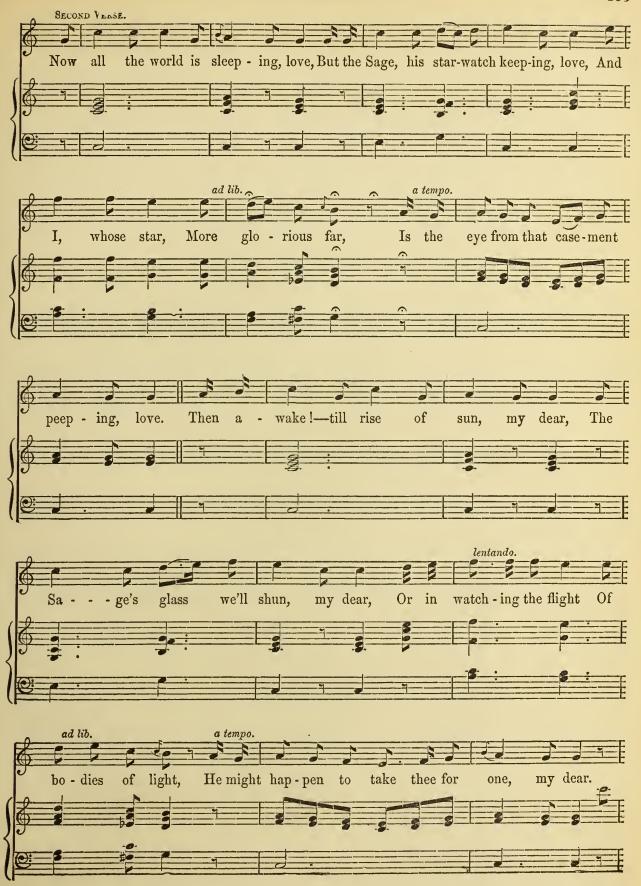


THE YOUNG MAY MOON.



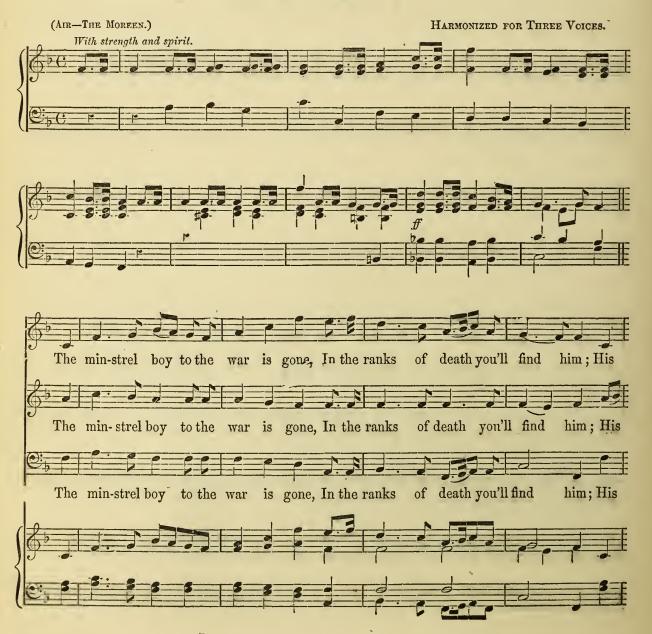


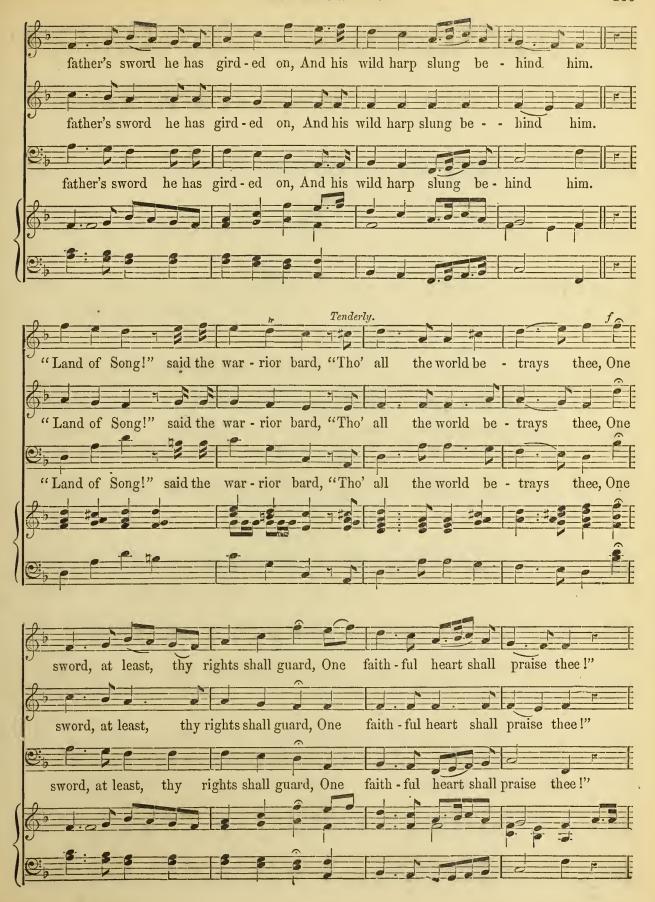


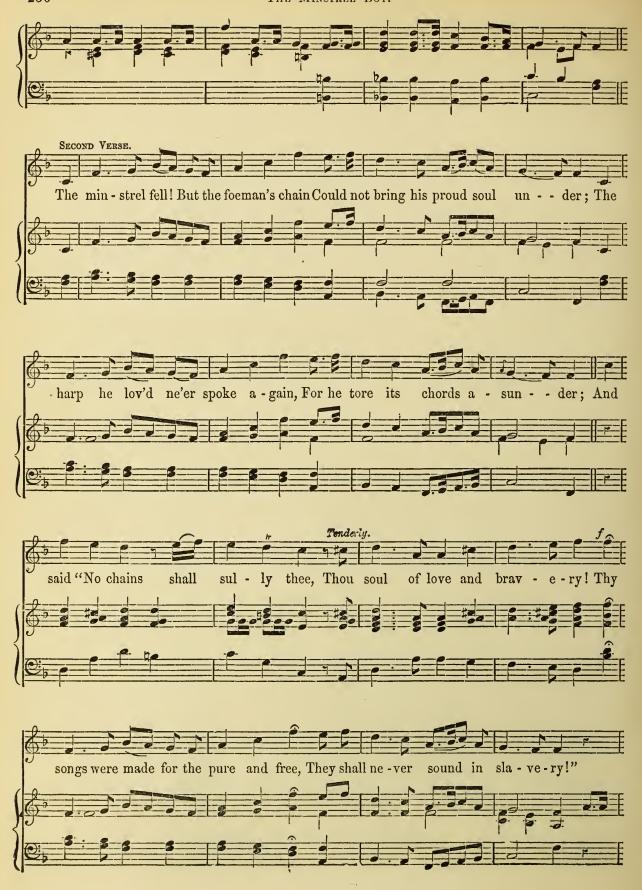




THE MINSTREL BOY.









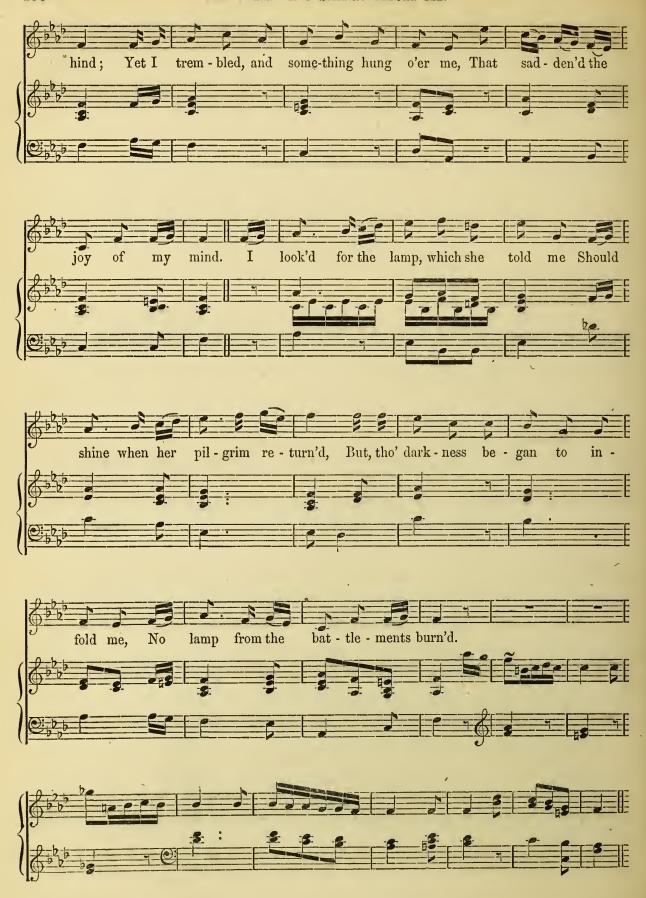
THE VALLEY LAY SMILING BEFORE ME.

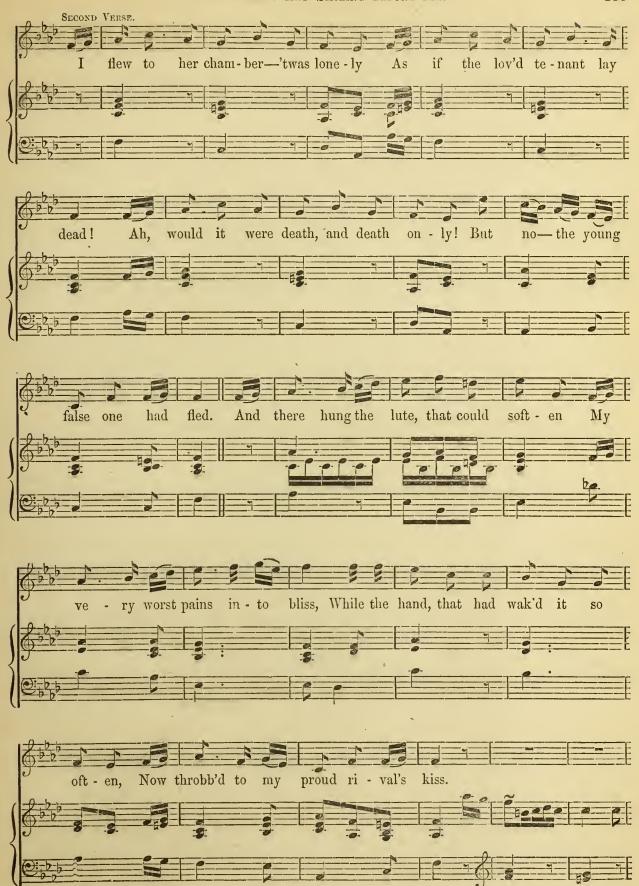
THE SONG OF O'RUARK, PRINCE OF BREFFNI.*

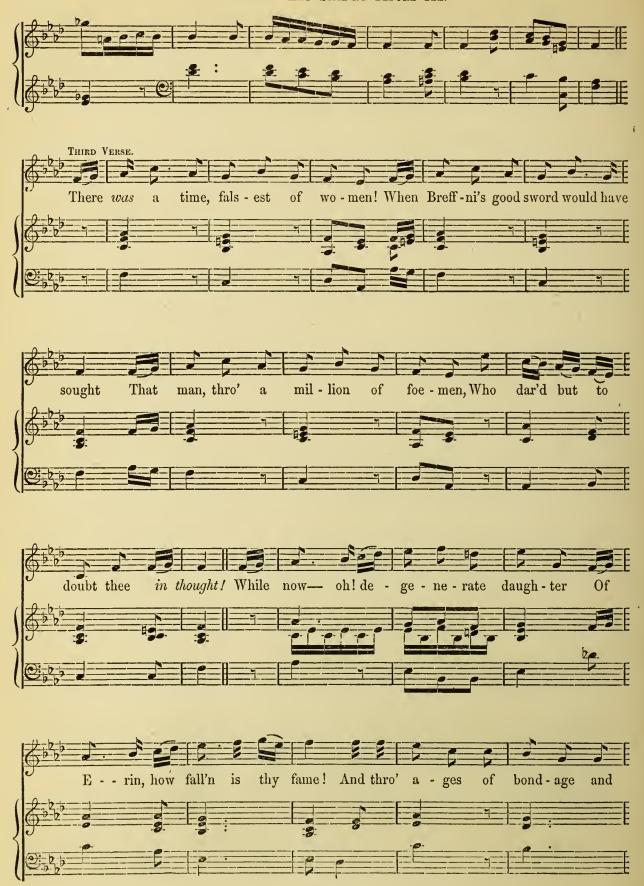


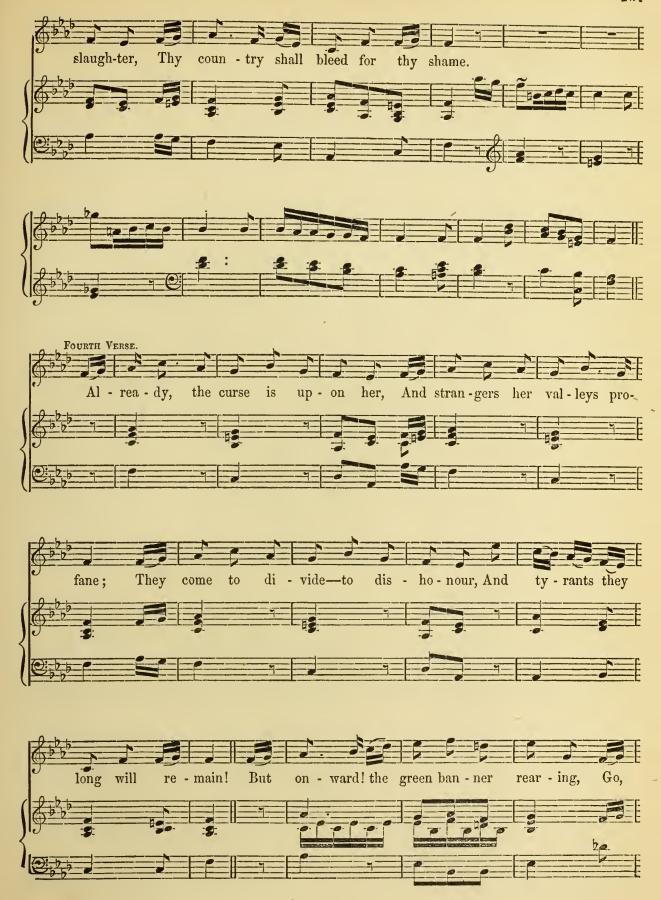
^{*} These stanzas are founded upon an event of most melancholy importance to Ireland; if, as we are told by our Irish historians, i. gave England the first opportunity of profiting by our divisions and subduing us. The following are the circumstances as related by O'Halloran:—"The King of Leinster had long conceived a violent affection for Dearbhorgil, daughter to the King of Meath, and though she had been for some time married to O'Ruark, Prince of Brefini, yet could it not restrain his passion. They carried on a private correspondence, and she informed him that O'Ruark intended soon to go on a pilgrimage (an act of piety frequent in those days), and conjured him to embrace that opportunity of conveying her from a husband she detested to a lover she adored. Mac Murchad too punctually obeyed the summons, and had the lady conveyed to his capital of Ferns."—The monarch Roderic espoused the cause of O'Ruark, while Mac Murchad fled to England, and obtained the assistance of Henry II.

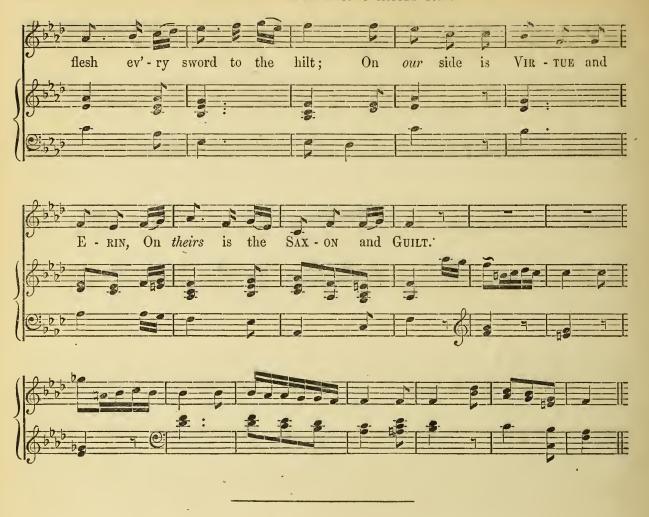
[&]quot;Such," adds Giraldus Cambrensis (as I find him in an old translation), "is the variable and fickle nature of woman, by whom all mischief in the world (for the most part) do happen and come, as may appear by Marcus Antoninus, and by the destruction of Troy."



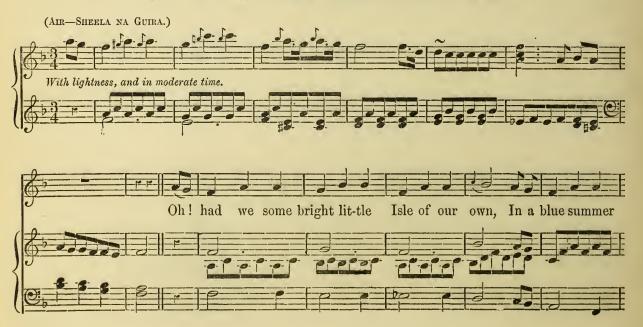


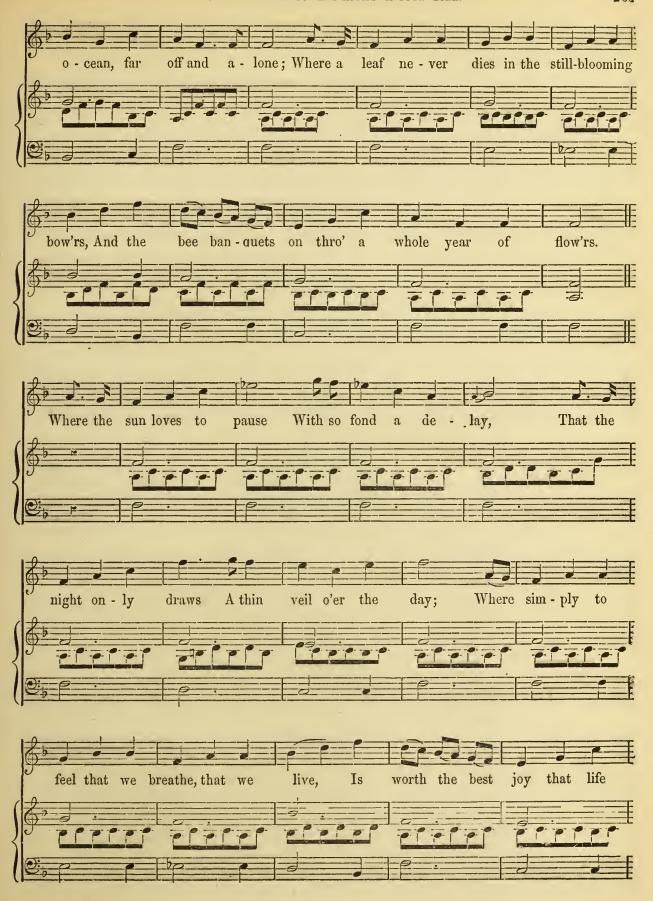


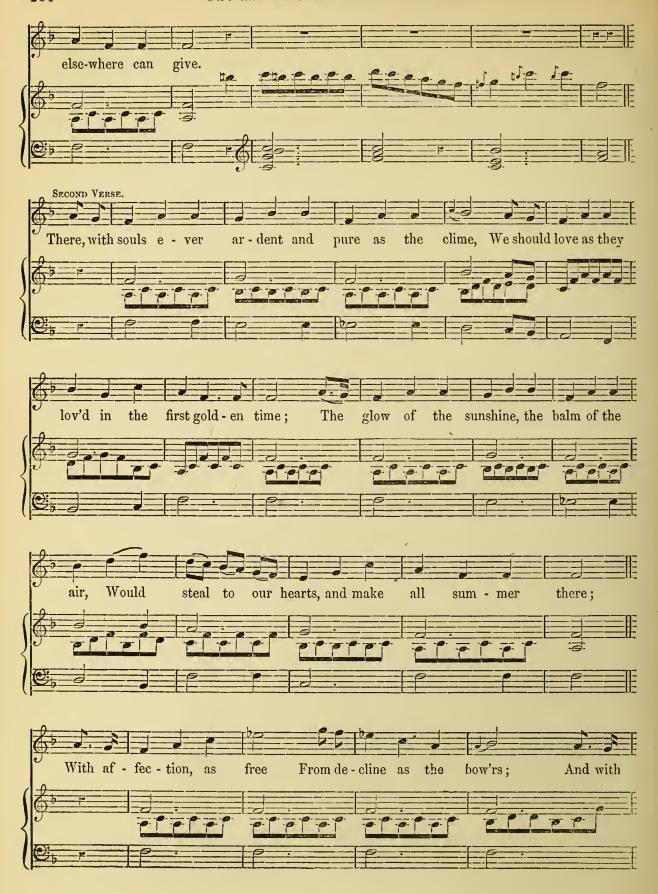




OH! HAD WE SOME BRIGHT LITTLE ISLE.

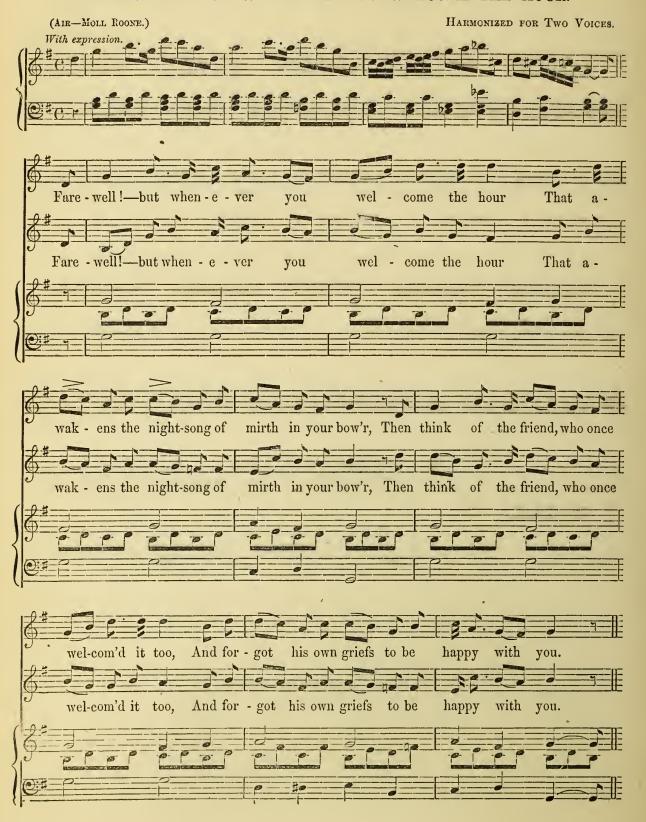


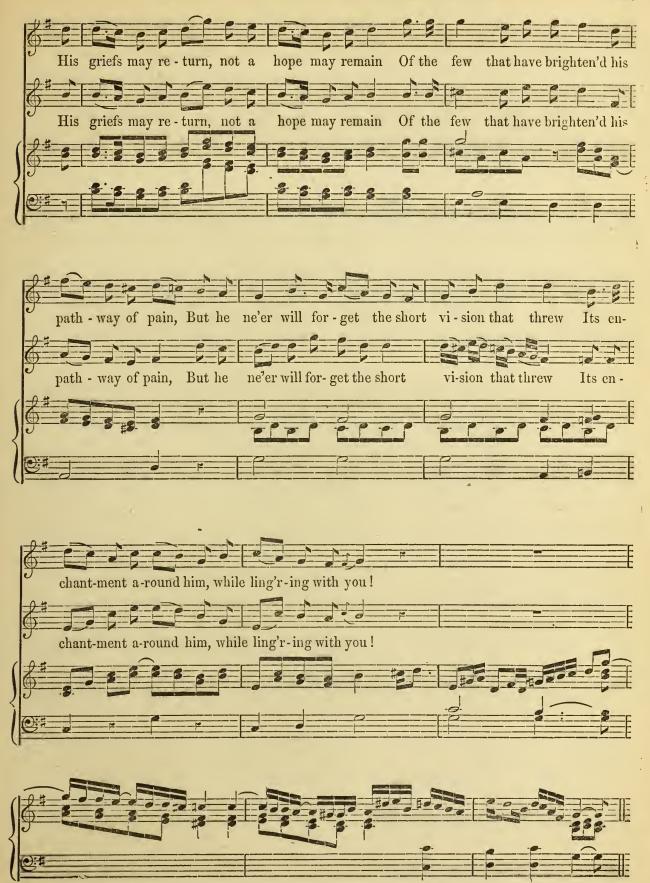


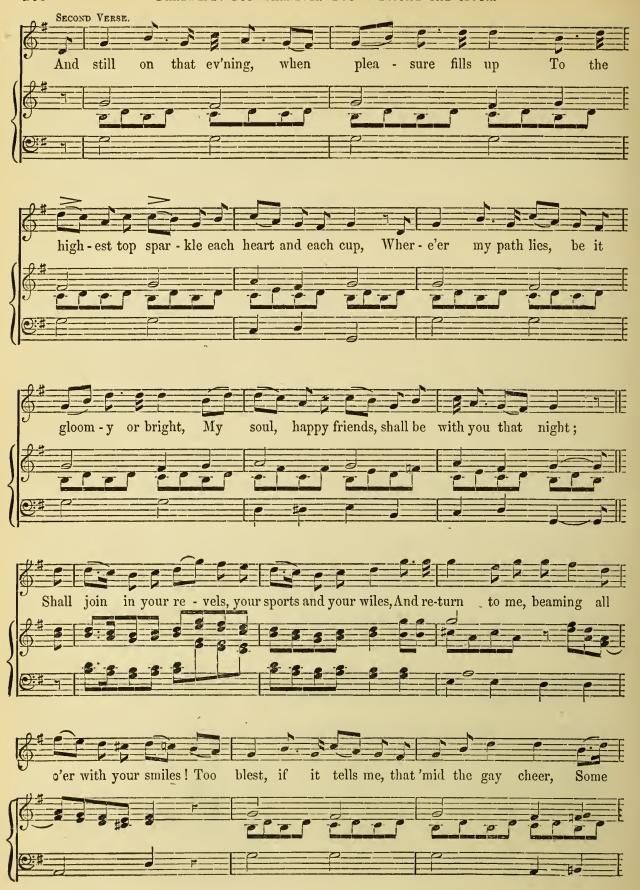


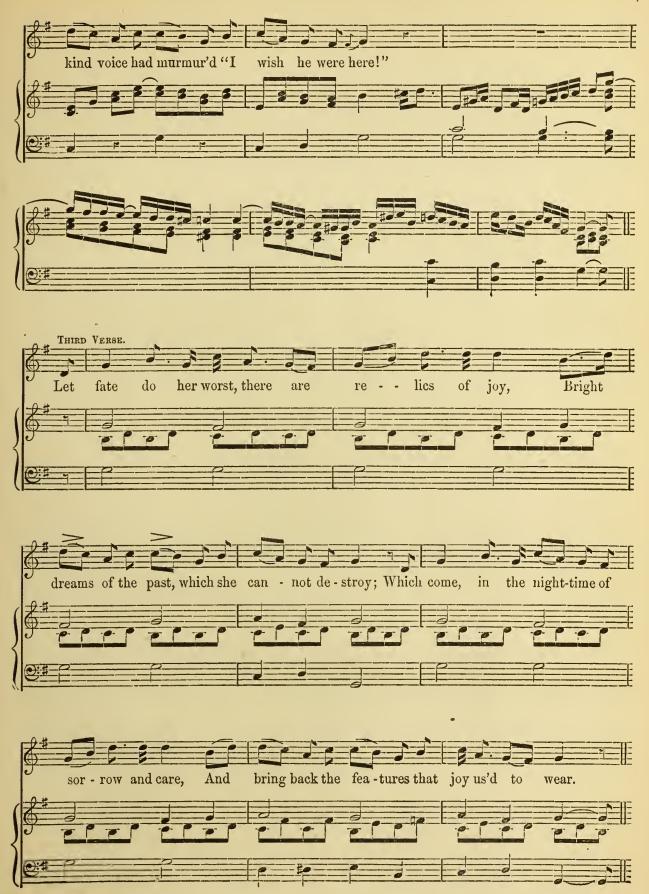


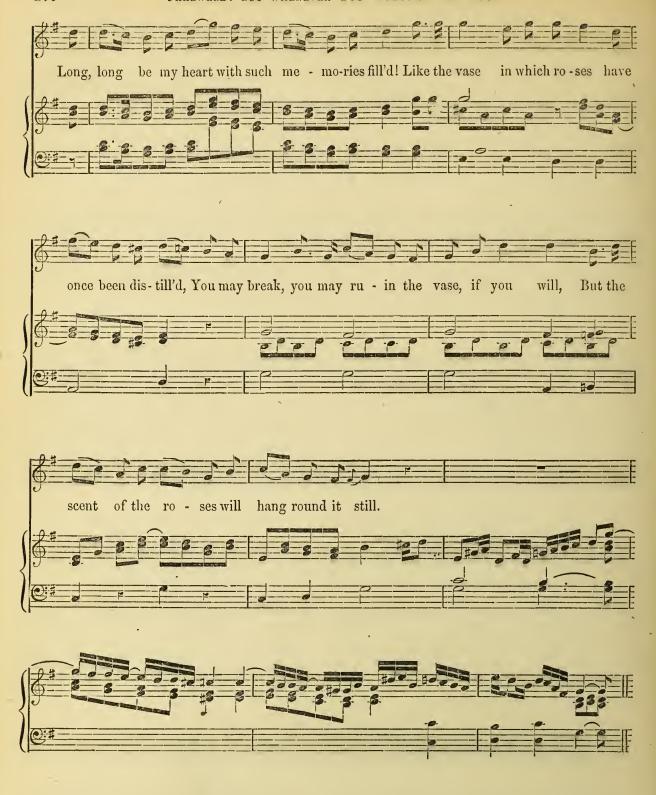
FAREWELL! BUT WHENEVER YOU WELCOME THE HOUR.



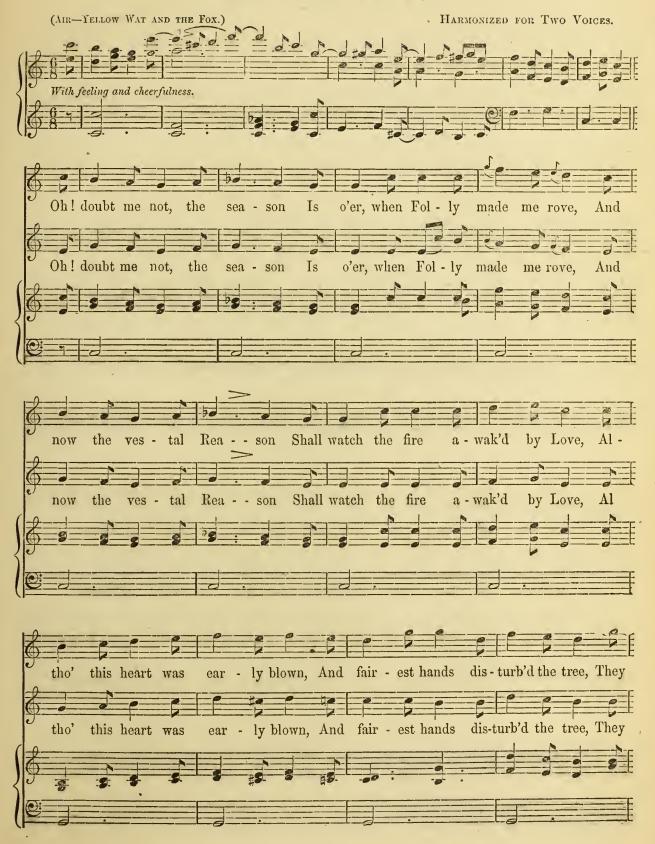


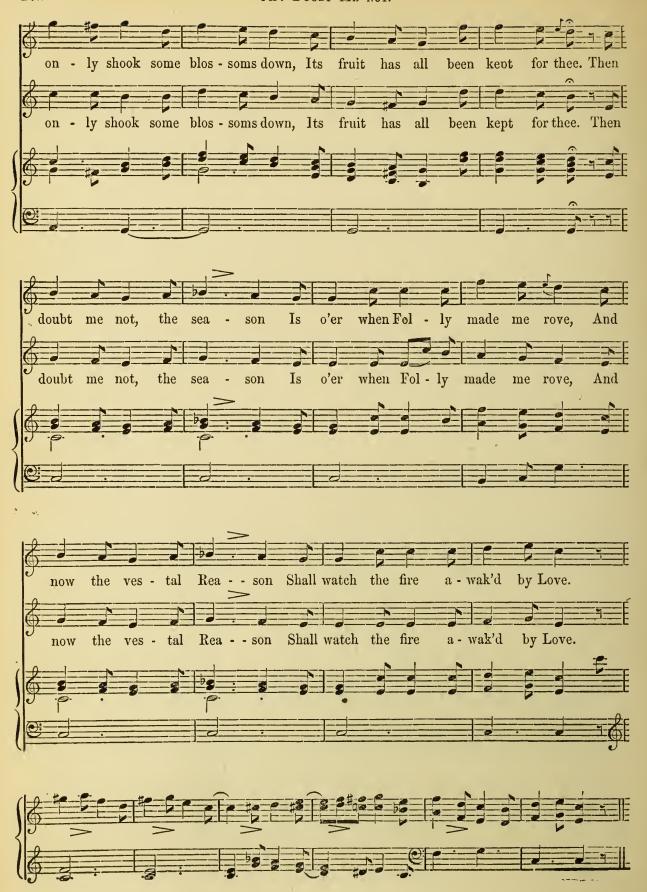


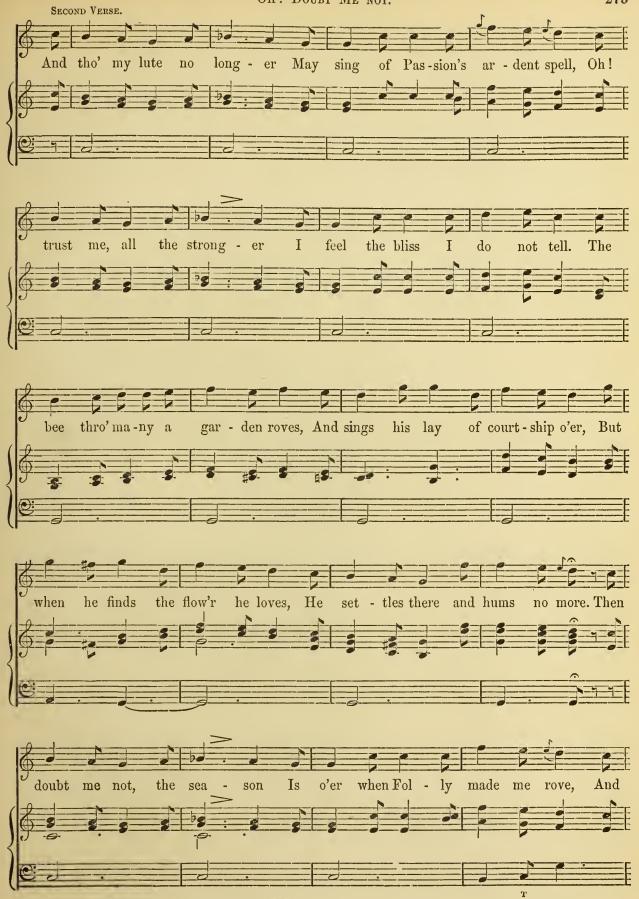


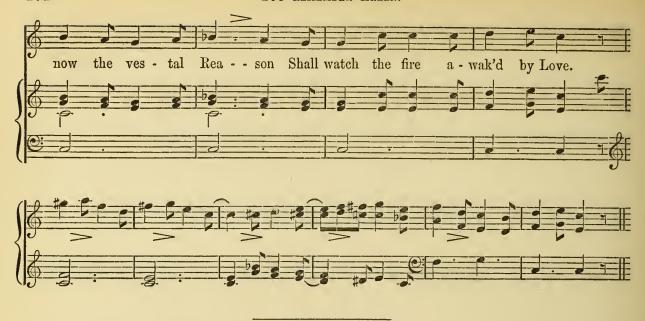


OH! DOUBT ME NOT.



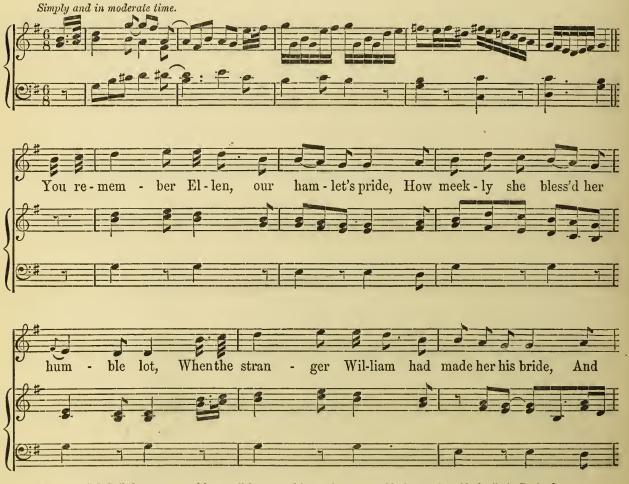




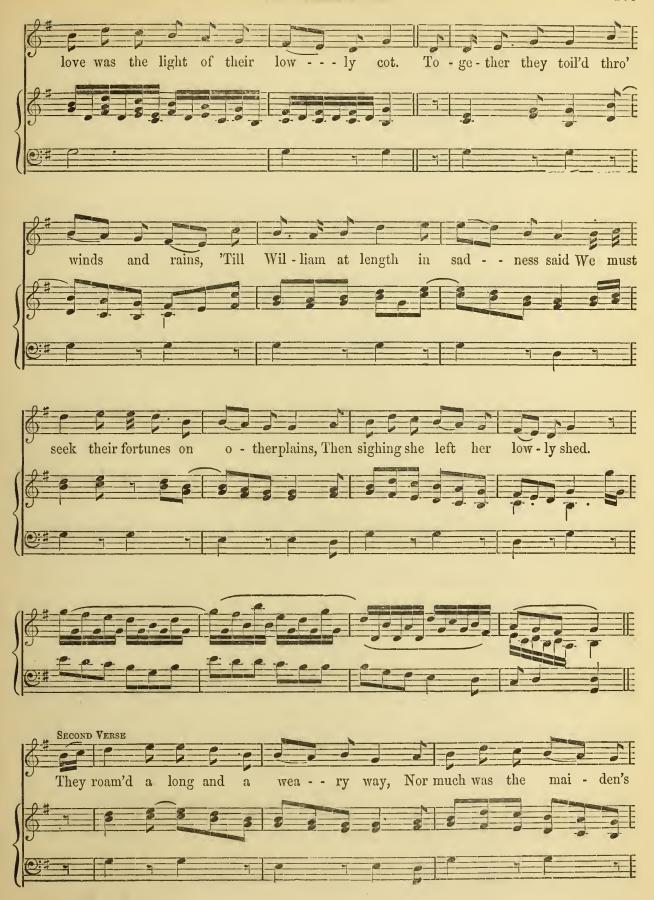


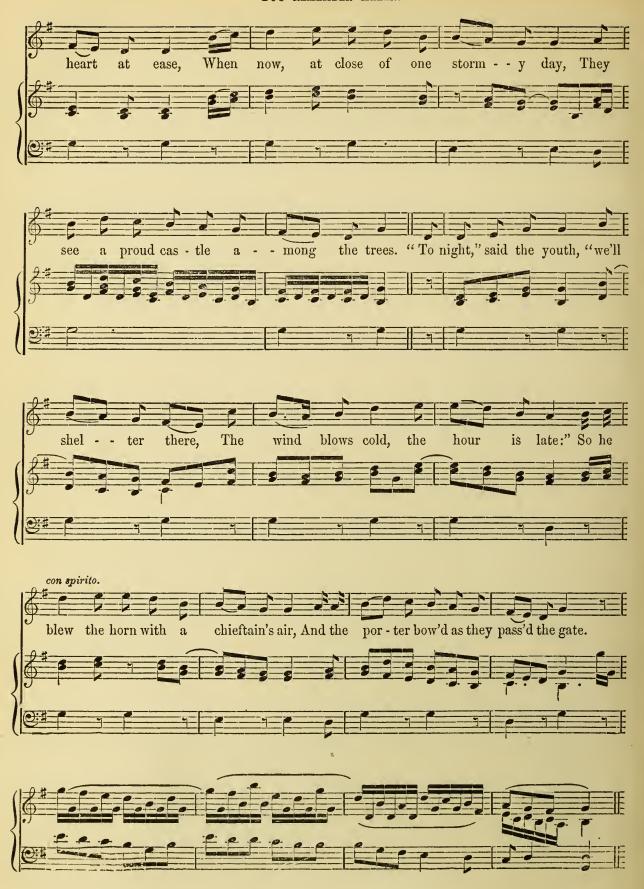
YOU REMEMBER ELLEN.*

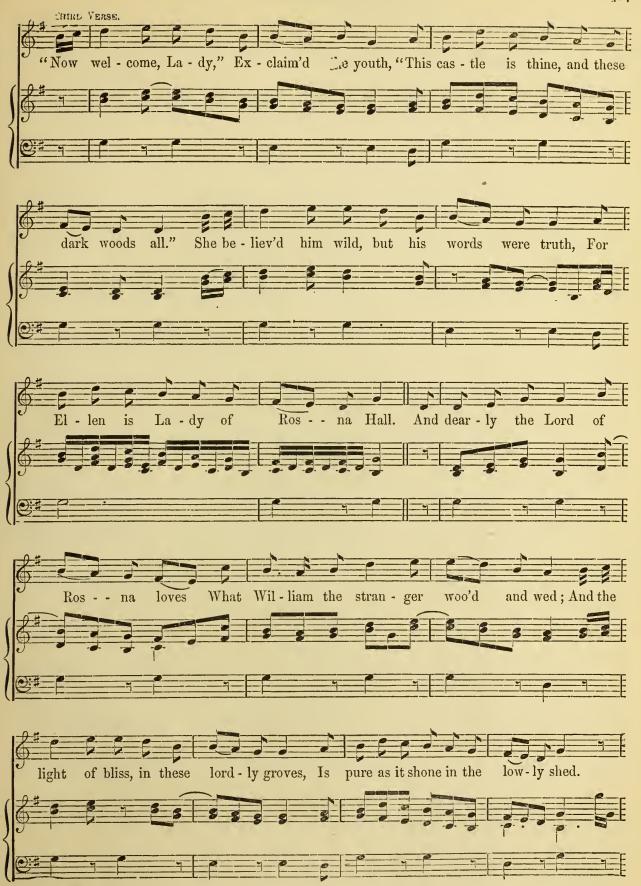
(AIR-WERE I A CLERK.)



^{*} This Ballad was suggested by a well-known and interesting story, told of a certain noble family in England.

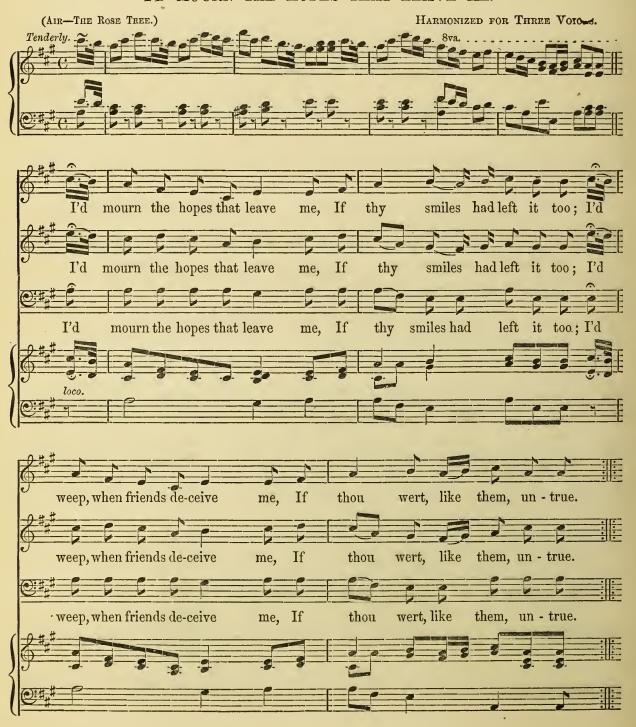


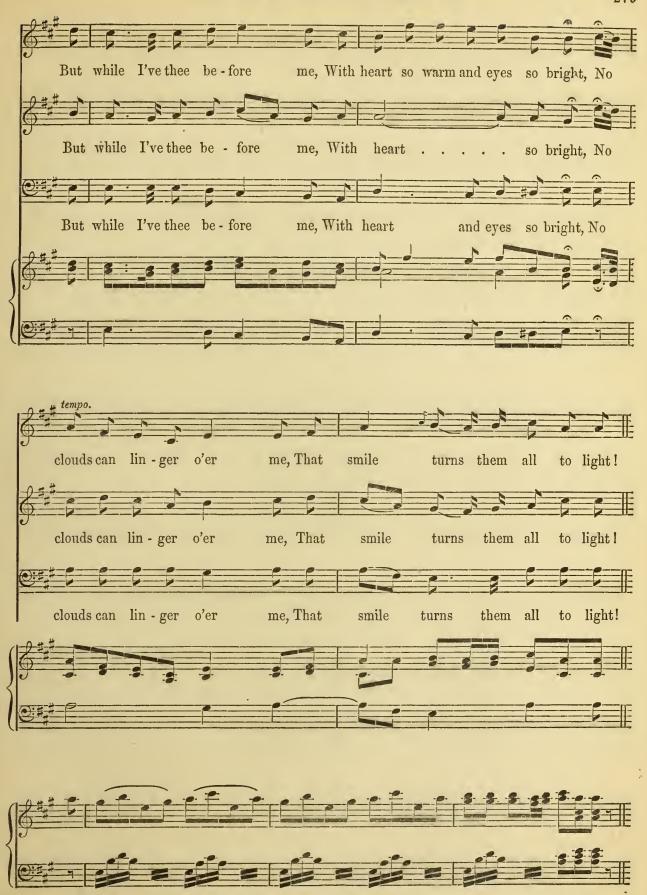


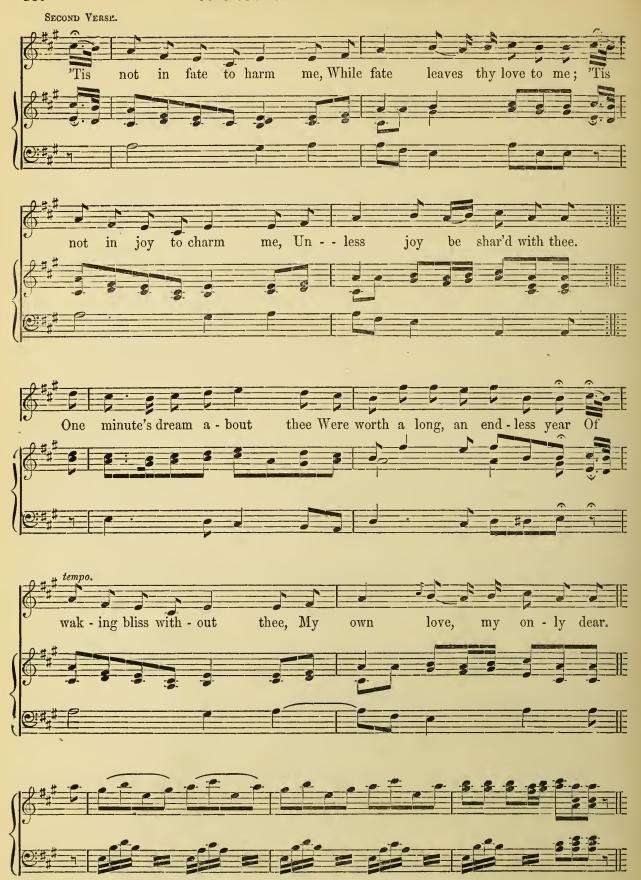


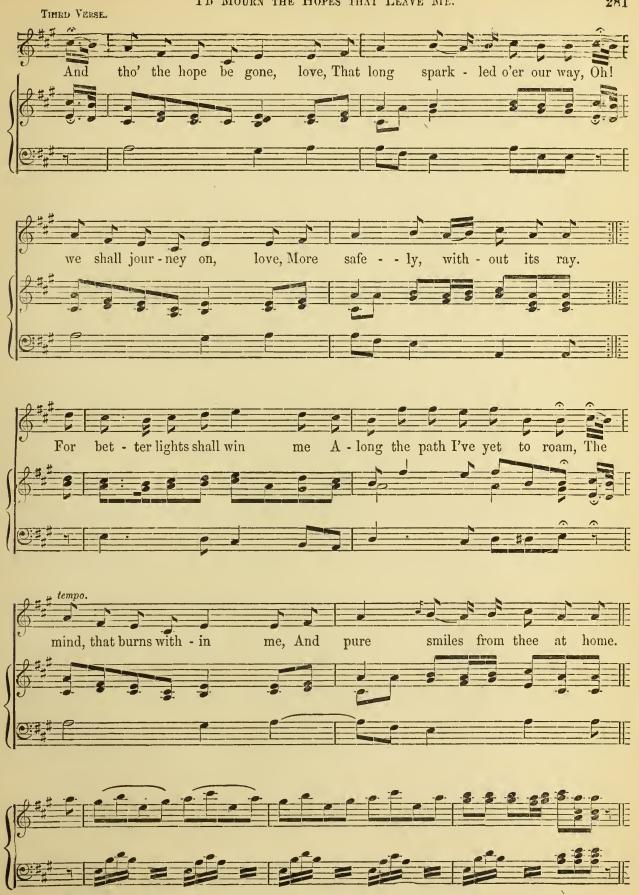


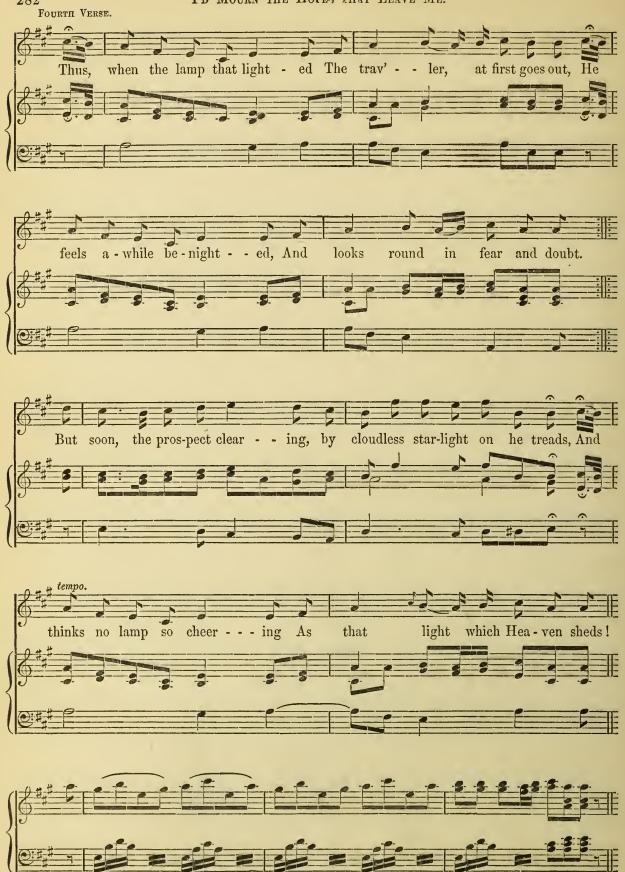
I'D MOURN THE HOPES THAT LEAVE ME.



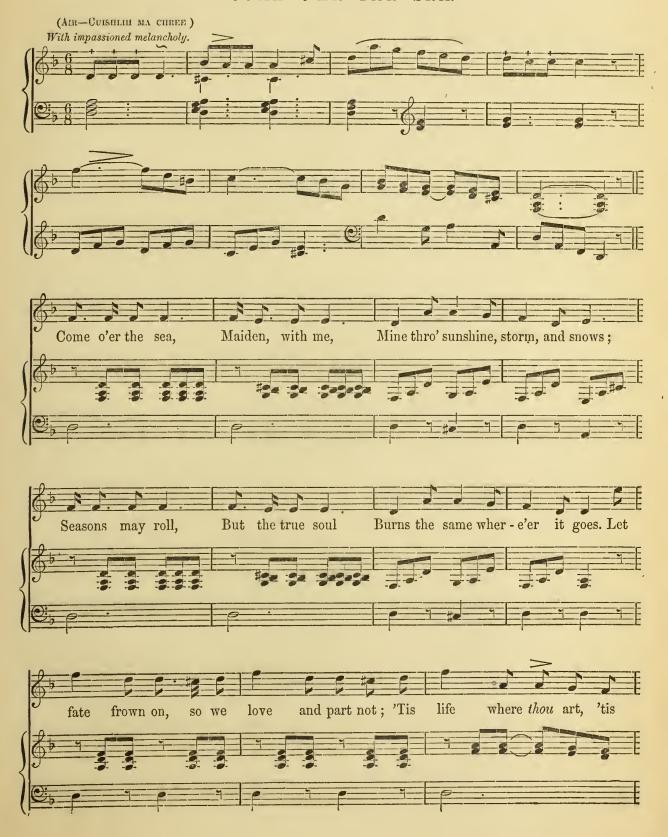


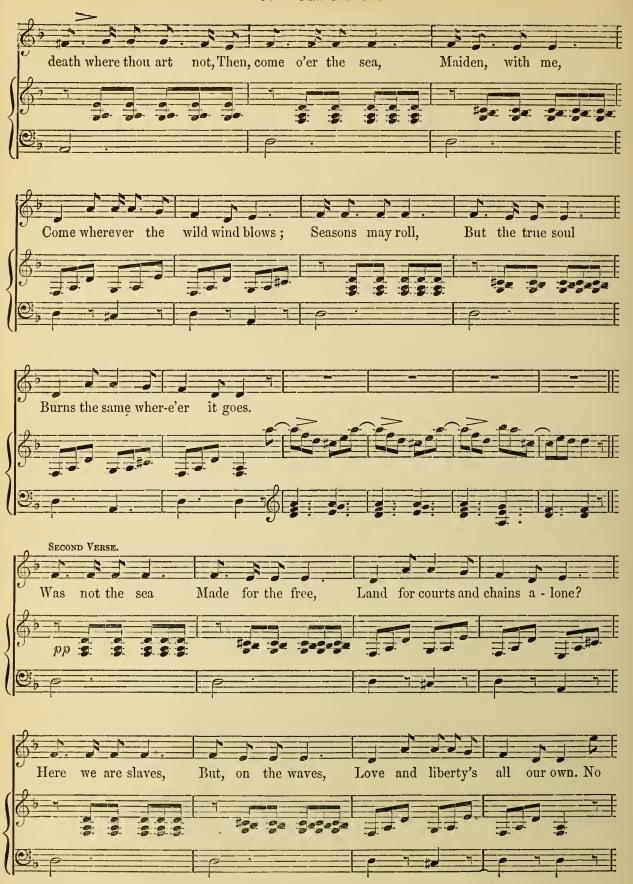


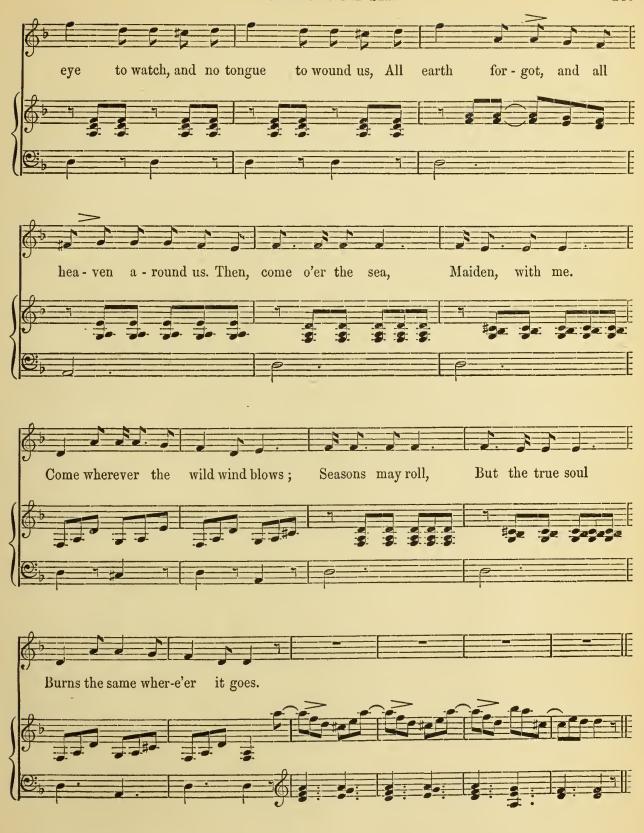




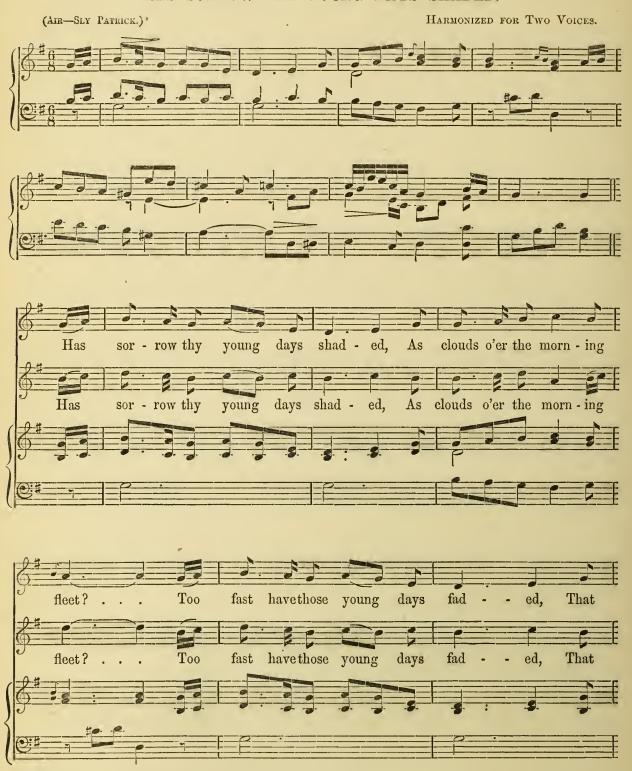
COME O'ER THE SEA.



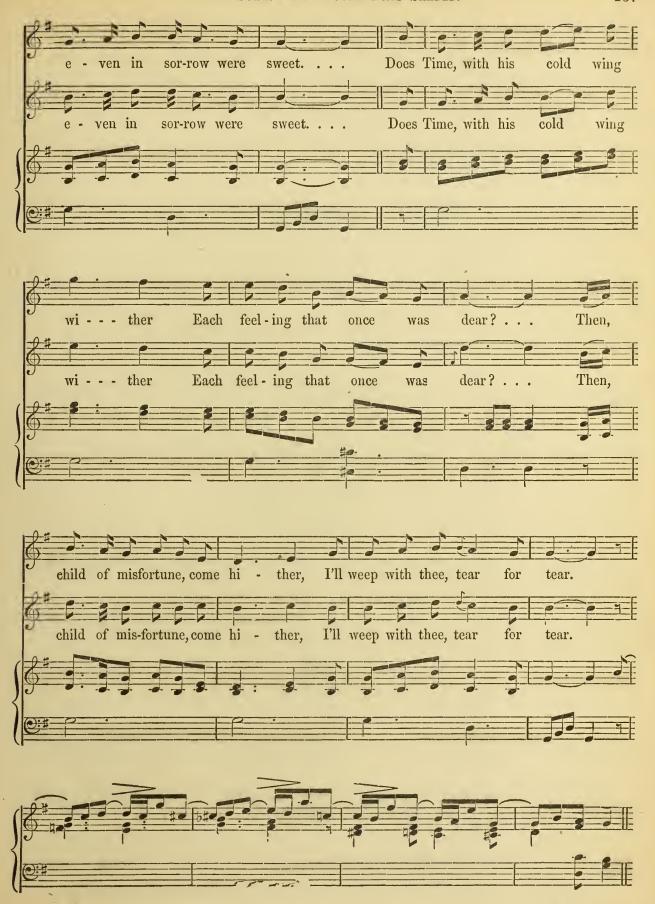


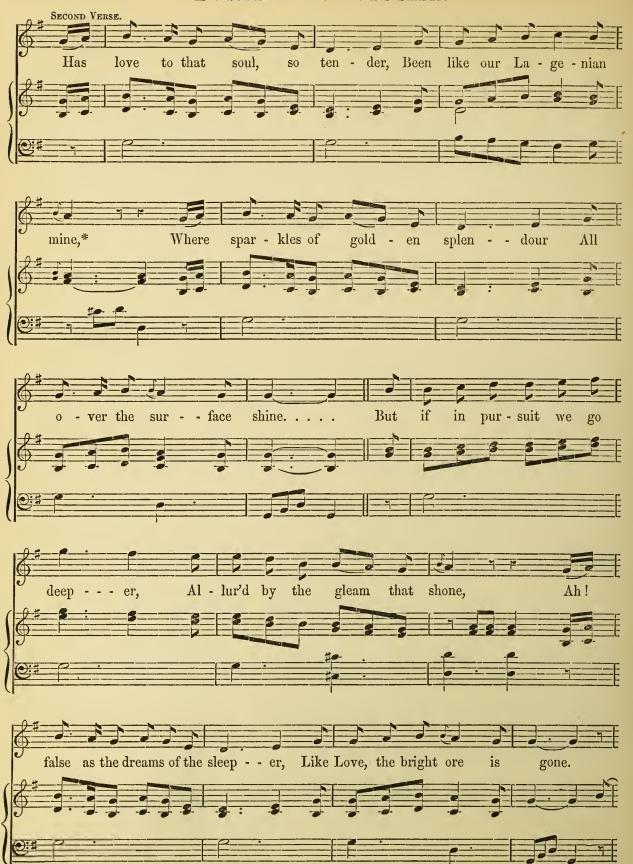


HAS SORROW THY YOUNG DAYS SHADED.

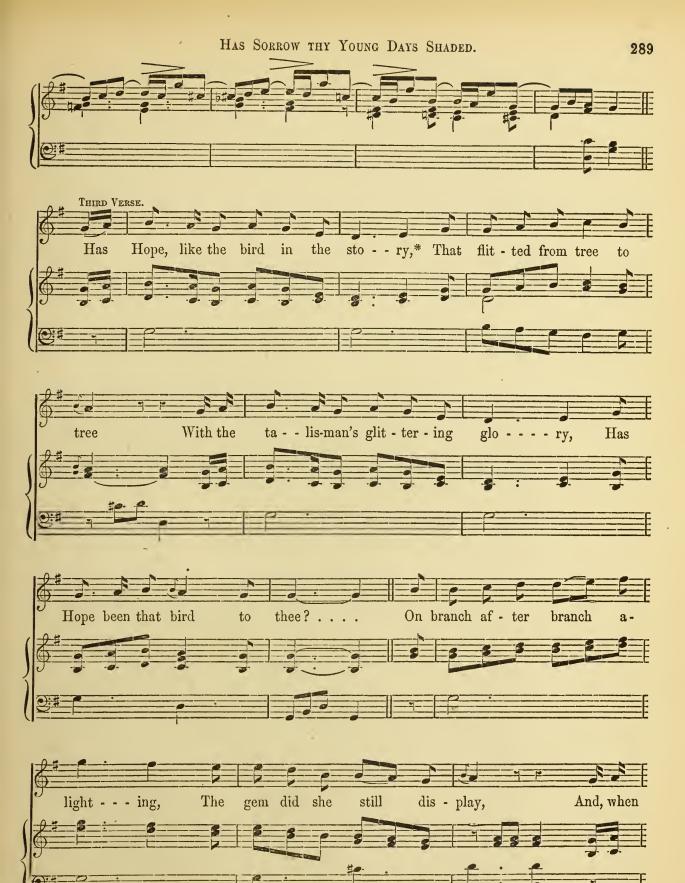


^{*} To the gentleman who favoured me with this air I am indebted for many other old and beautiful melodies, from which, if ever we resume this work, I shall be able to make a very interesting selection.



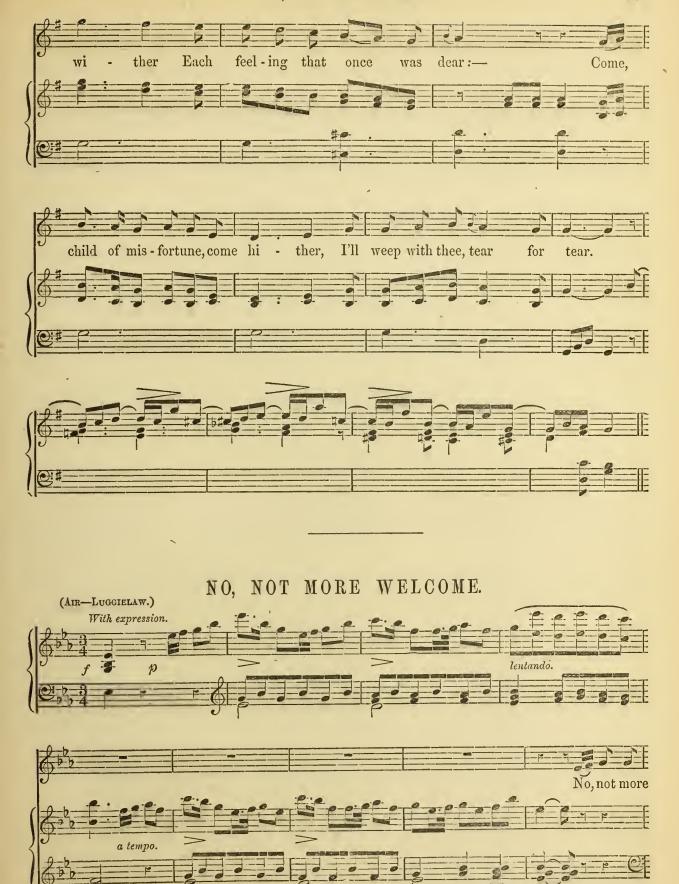


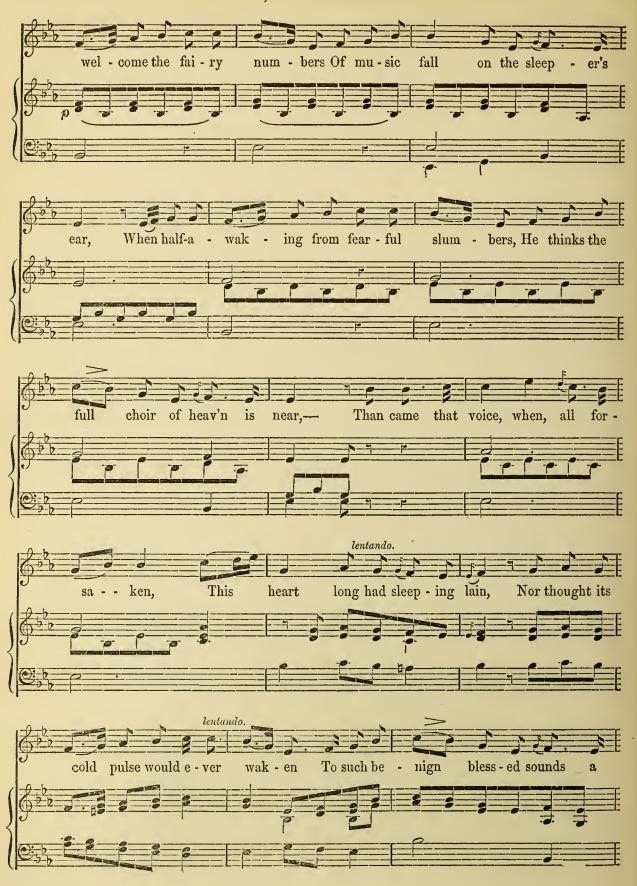
^{*} Our Wicklow Gold Mines, to which this verse alludes, deserve, I fear, but too well the character here given of them.

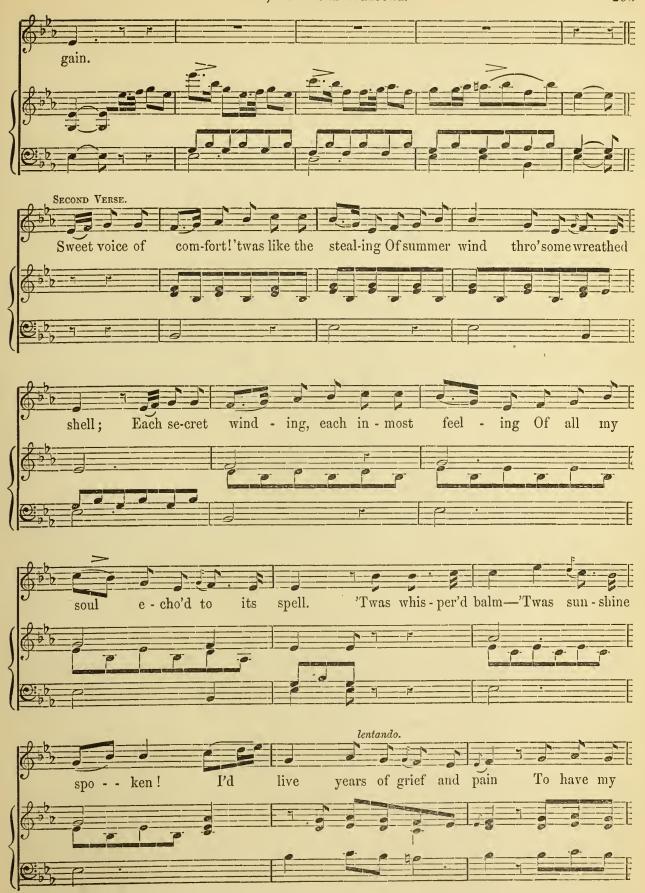


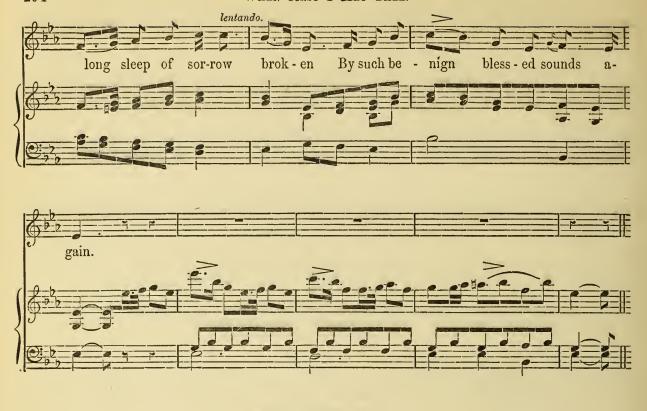
• "The bird, having got its prize, settled not far off, with the talisman in its mouth.
but, as he approached, the bird took wing, and settled again," &c.—Arabian Nights.







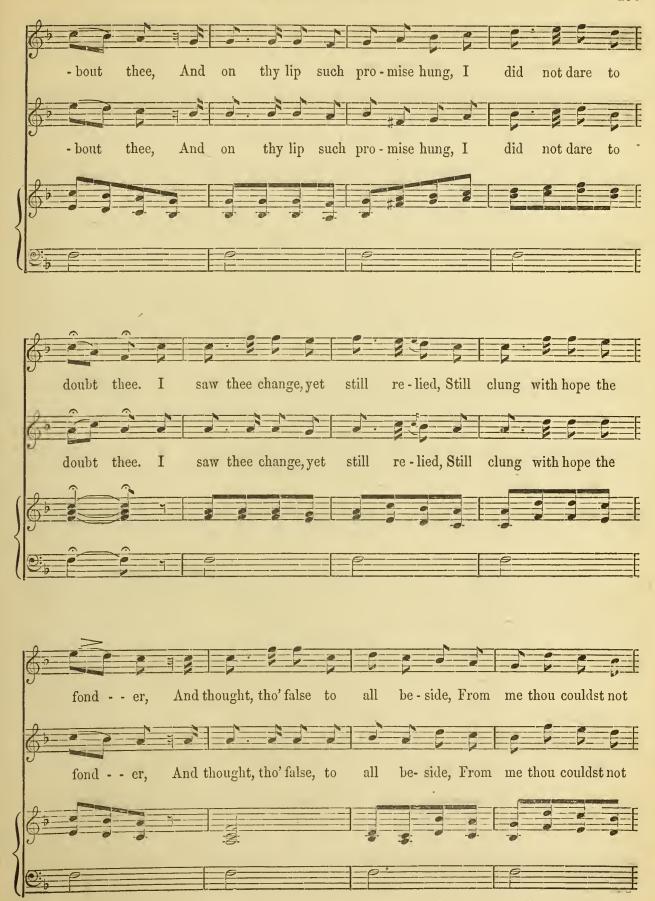


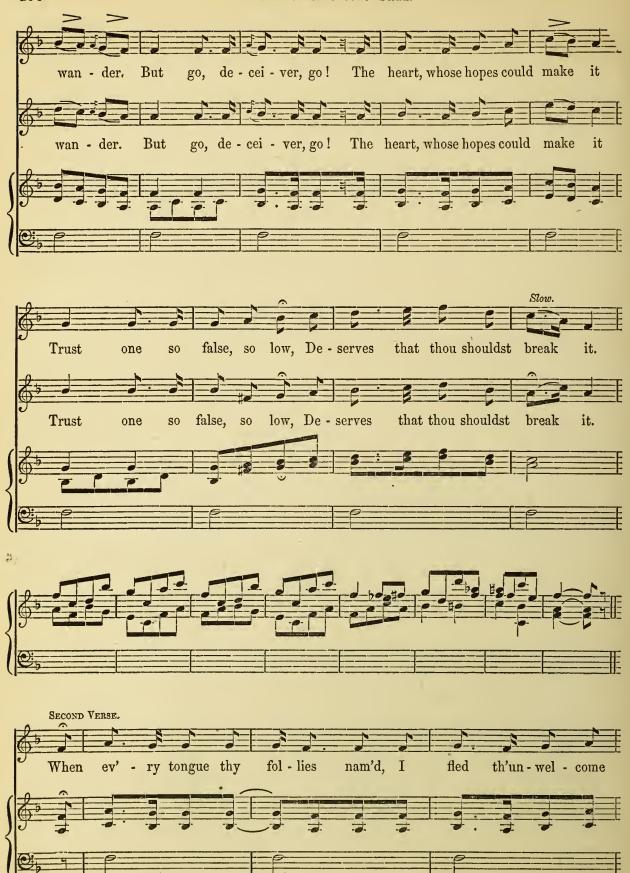


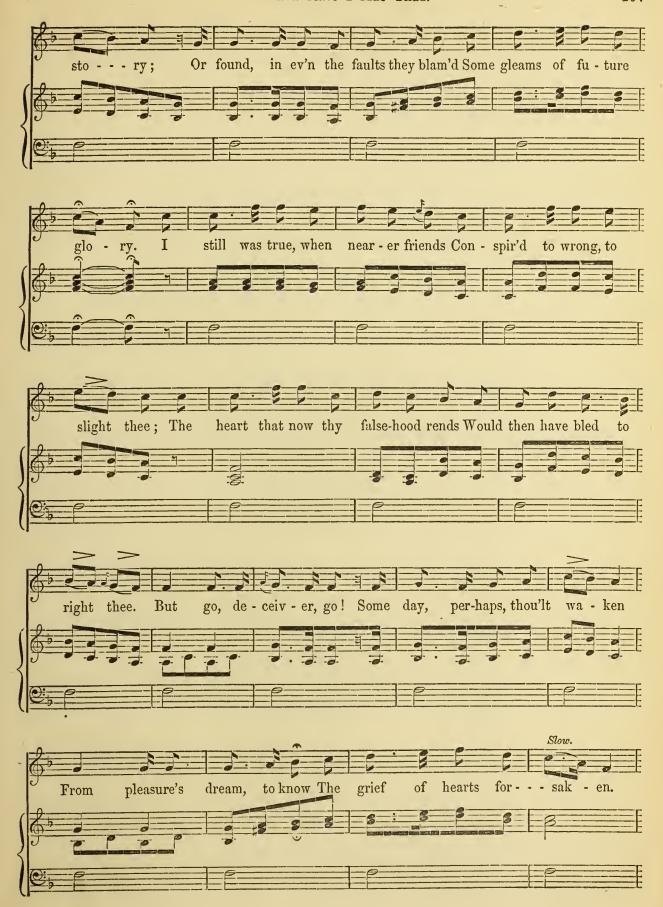
WHEN FIRST I MET THEE.



[•] This very beautiful Irish Air was sent to me by a gentleman of Oxford. There is much pathos in the original words, and both words and music have all the features of authenticity.





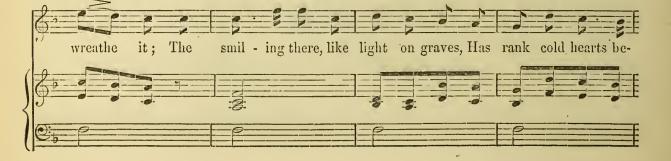


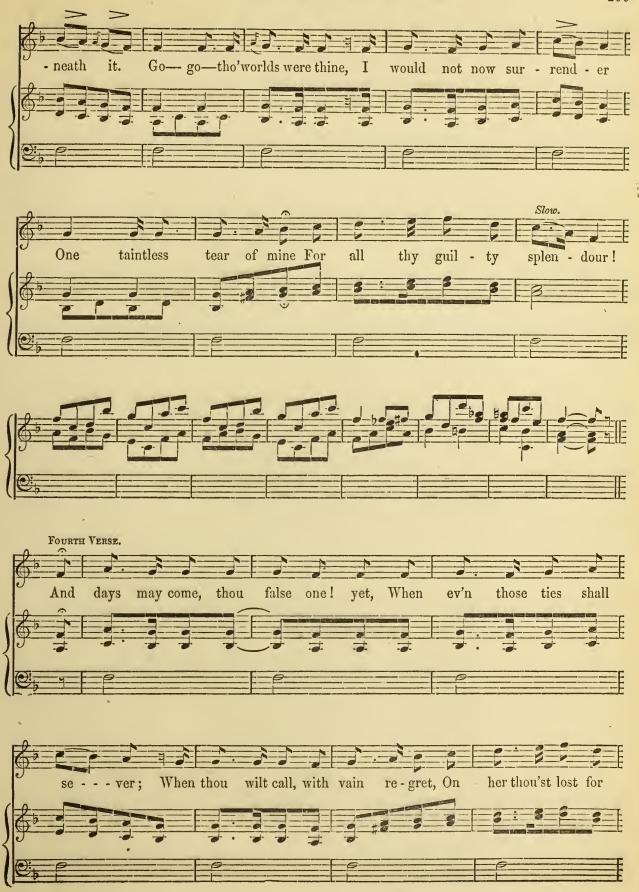


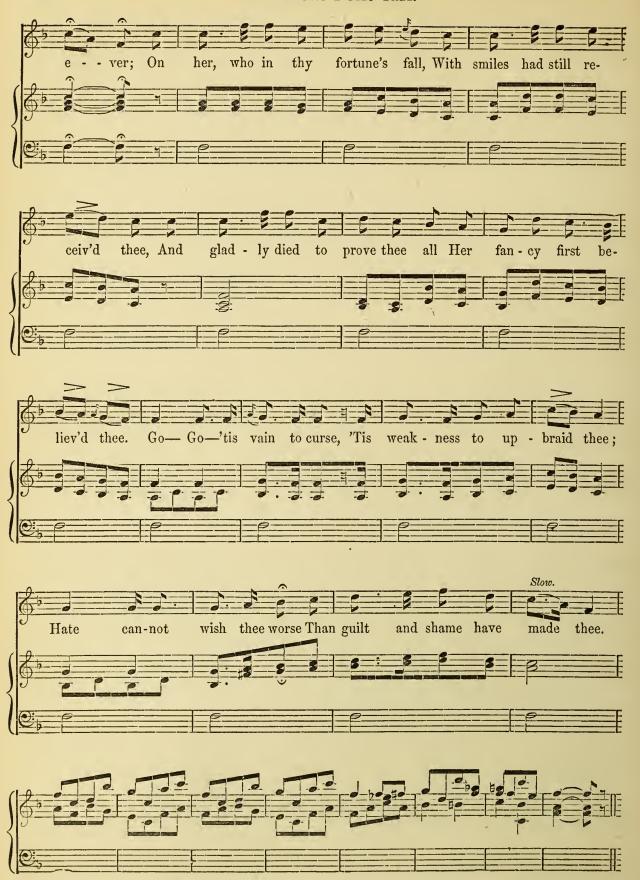




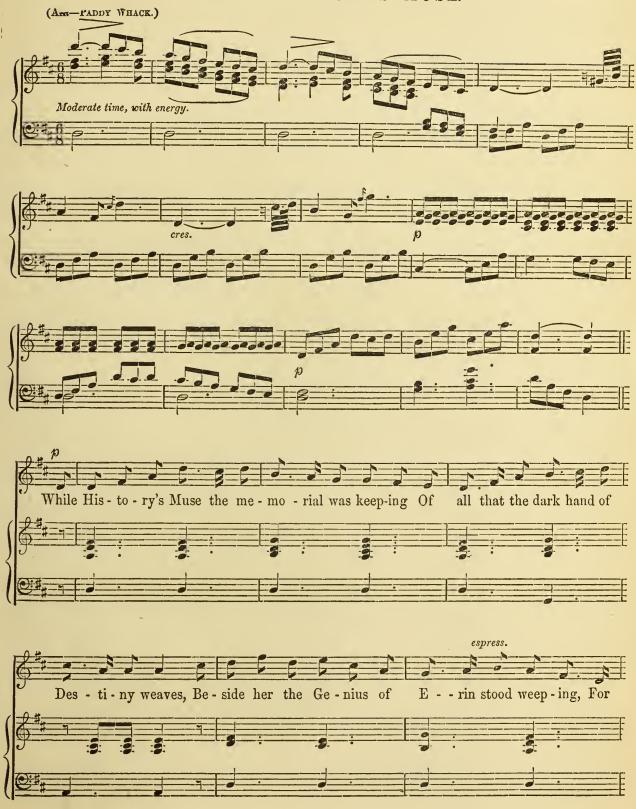


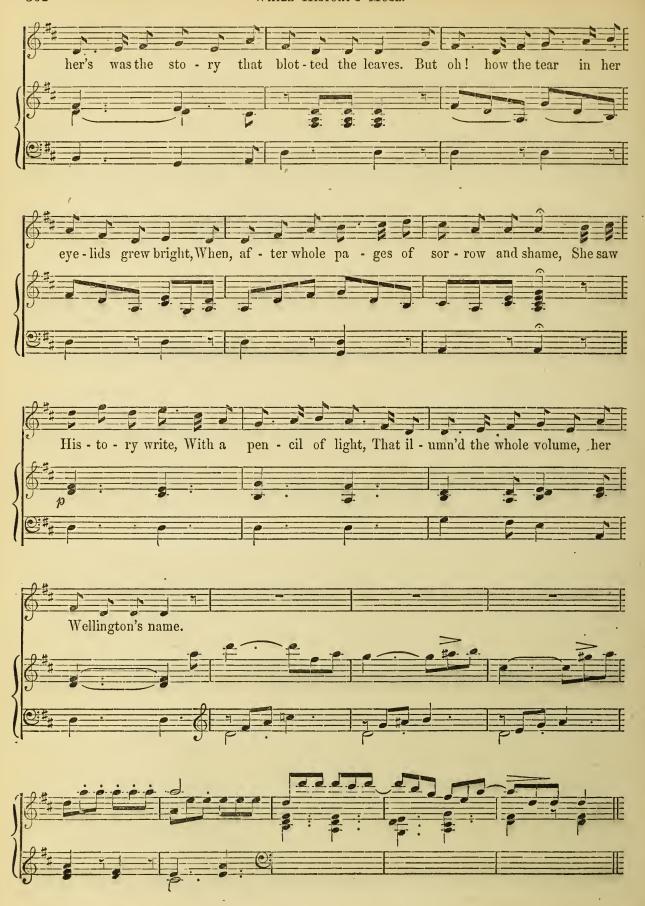


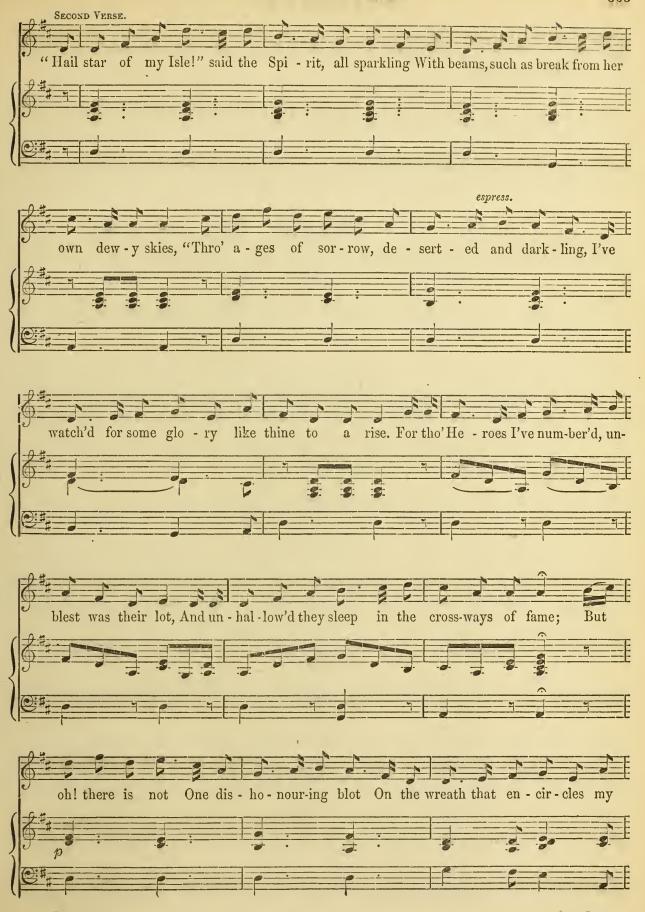


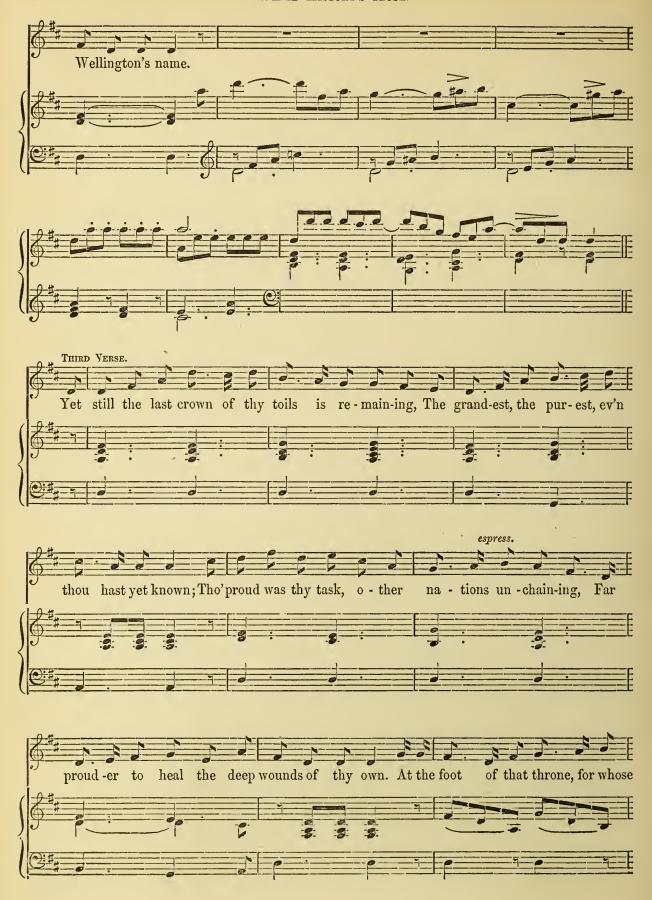


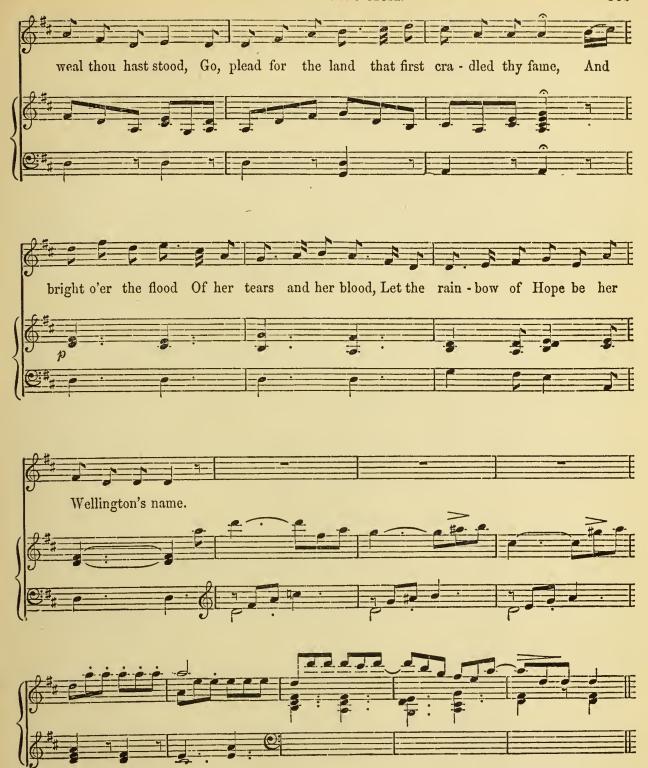
WHILE HISTORY'S MUSE.



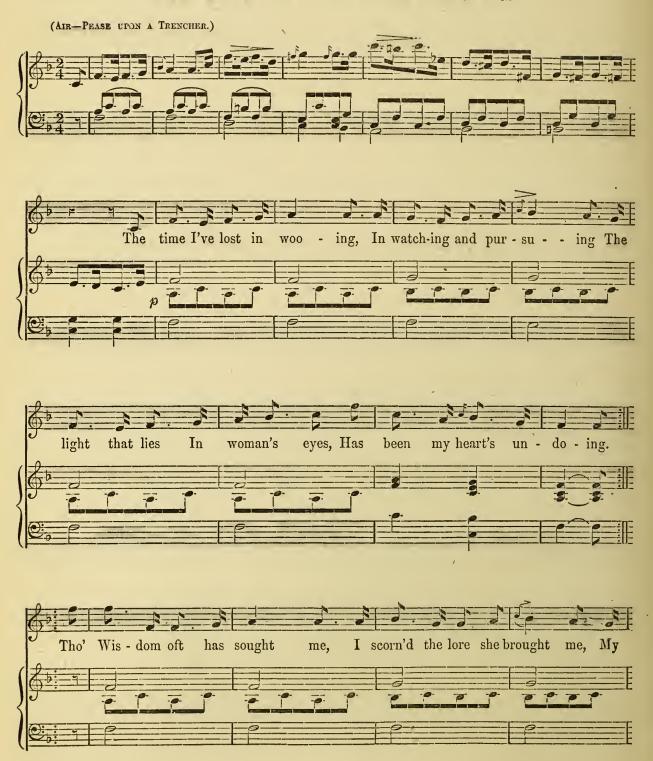


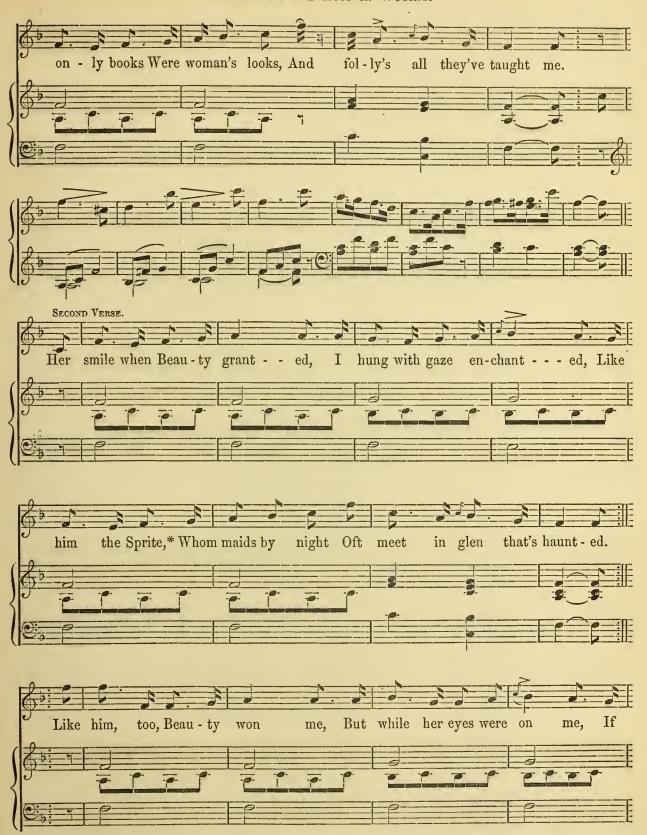




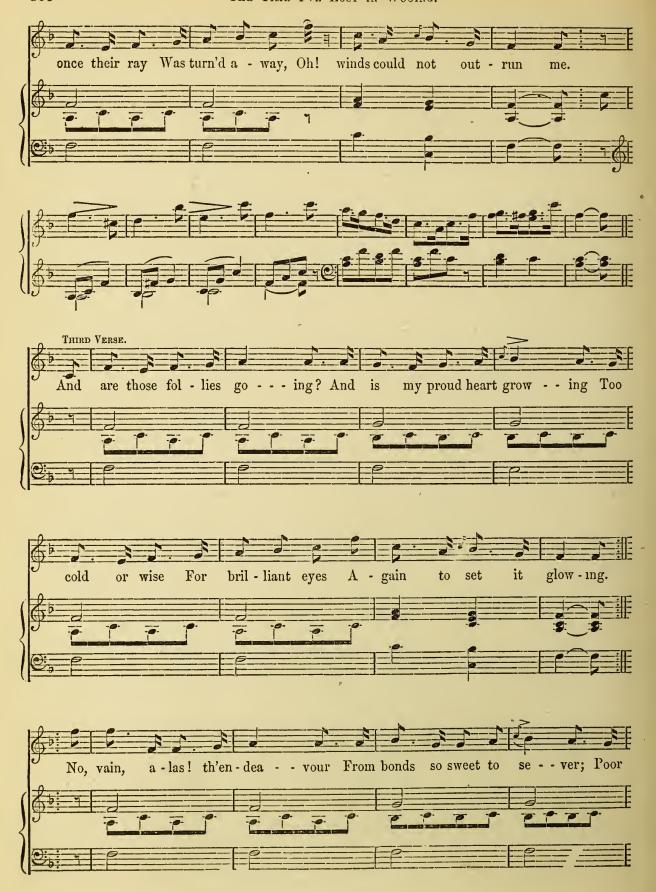


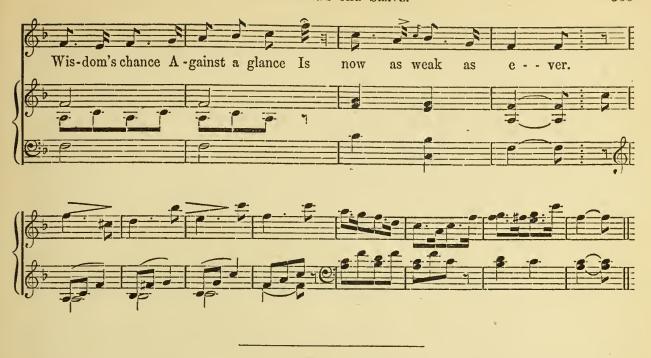
THE TIME I'VE LOST IN WOOING.



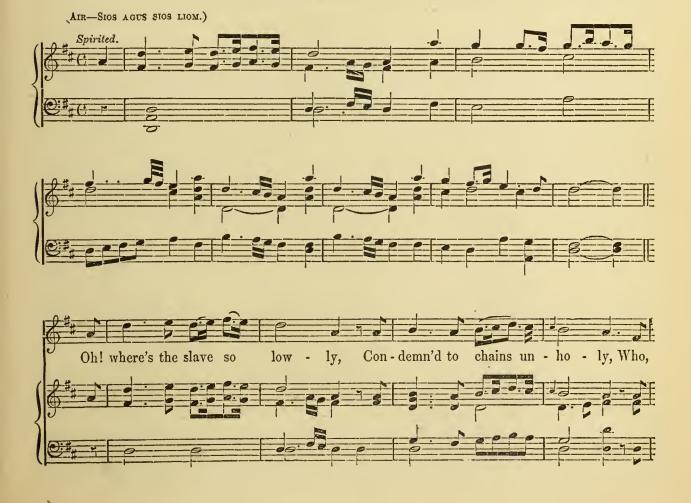


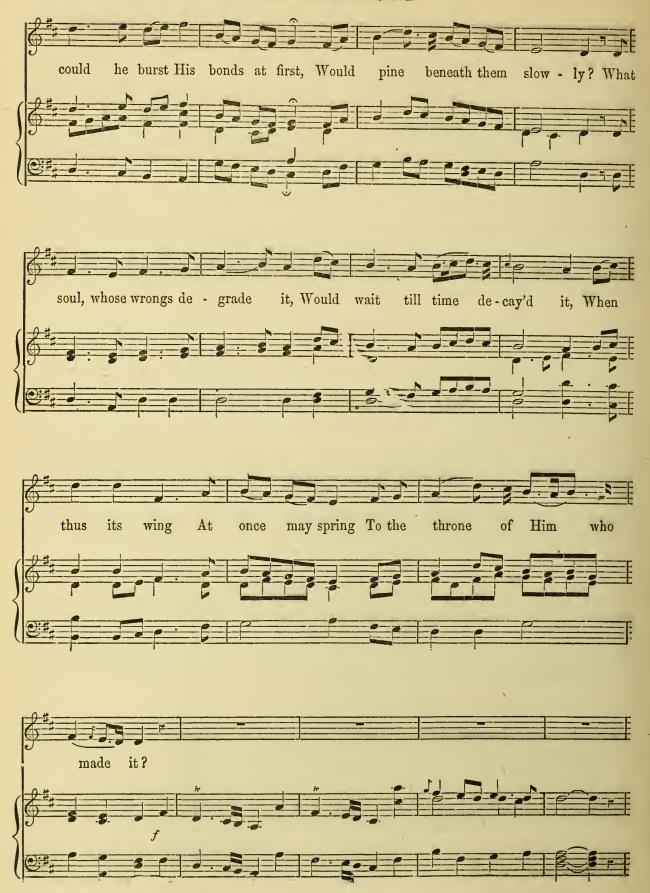
^{*} This alludes to a kind of Irish Fairy, which is to be met with, they say, in the fields at dusk. As long as you keep your eyes upon him, he is fixed and in your power;—but the moment you look away (and he is ingenious in furnishing some inducement) he vanishes. I had thought that this was the sprite which we call the Leprechaun; but a high authority upon such subjects, Lady Morgan a note upon her national and interesting novel, O'Donnel), has given a very different account of that goblin.

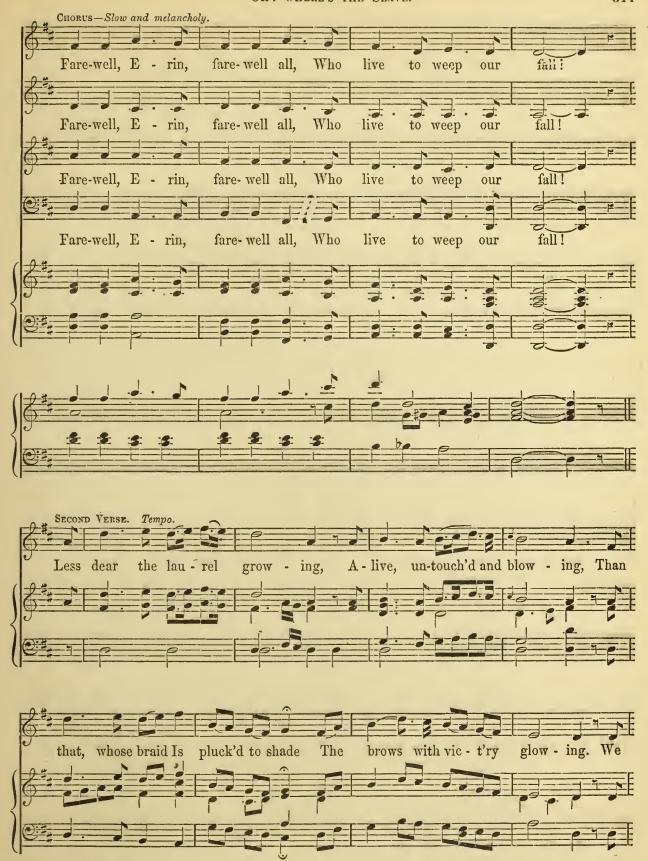




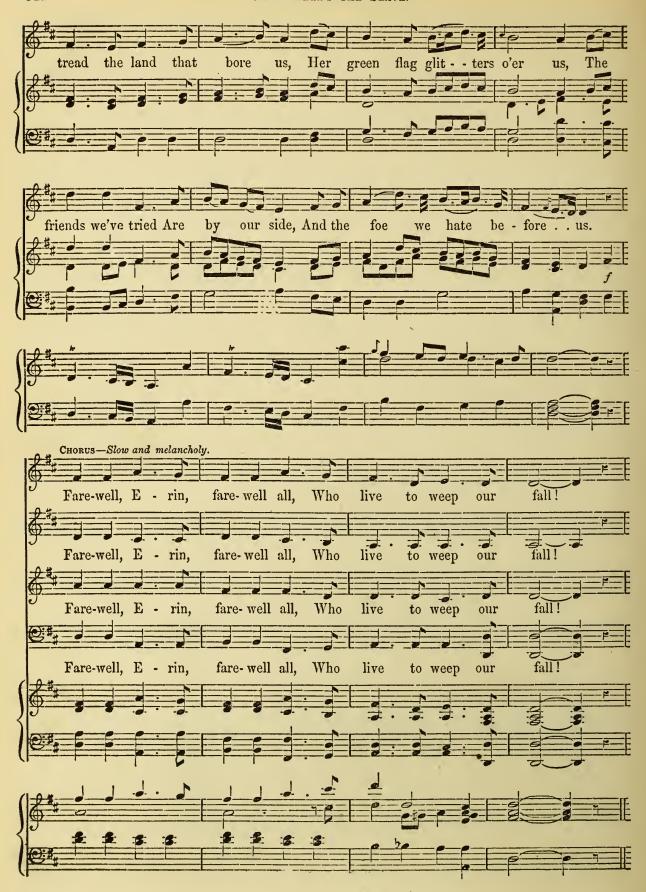
OH! WHERE'S THE SLAVE.



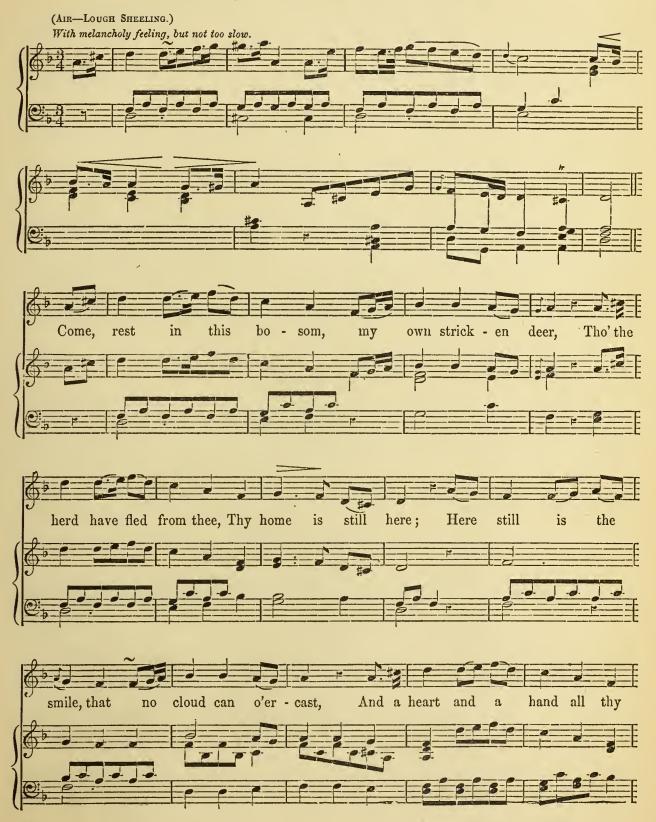


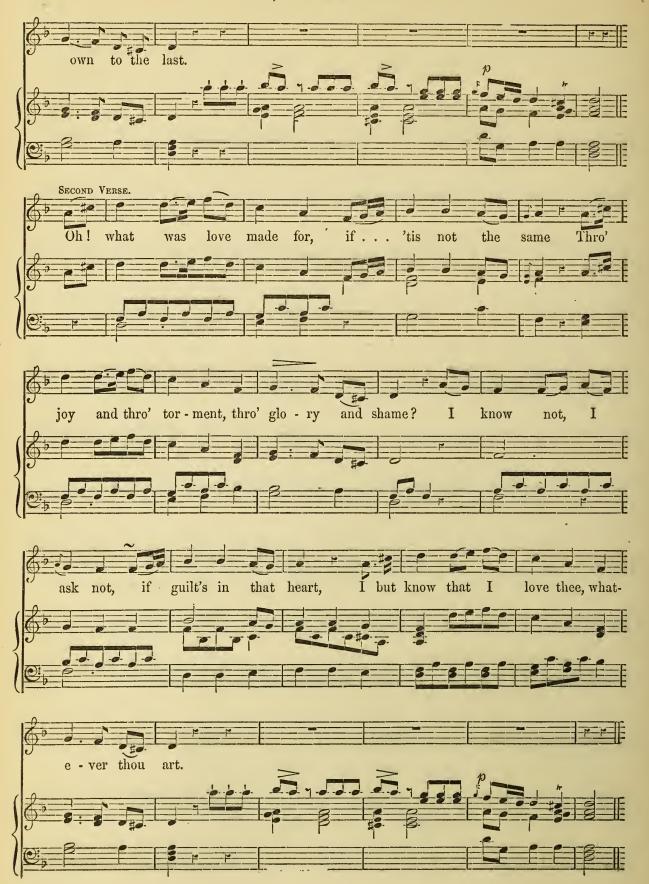


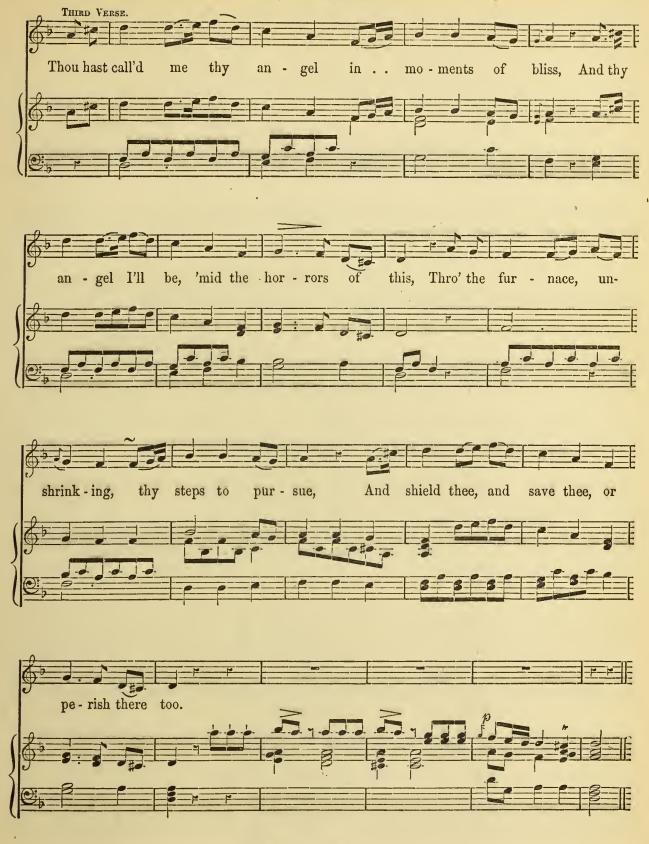
• The dirge, as above harmonized, having been sung by upwards of 200 voices on the occasion of the Moore Commemorations held at Dublin, March 1852, I have presumed to introduce it here.—ED.



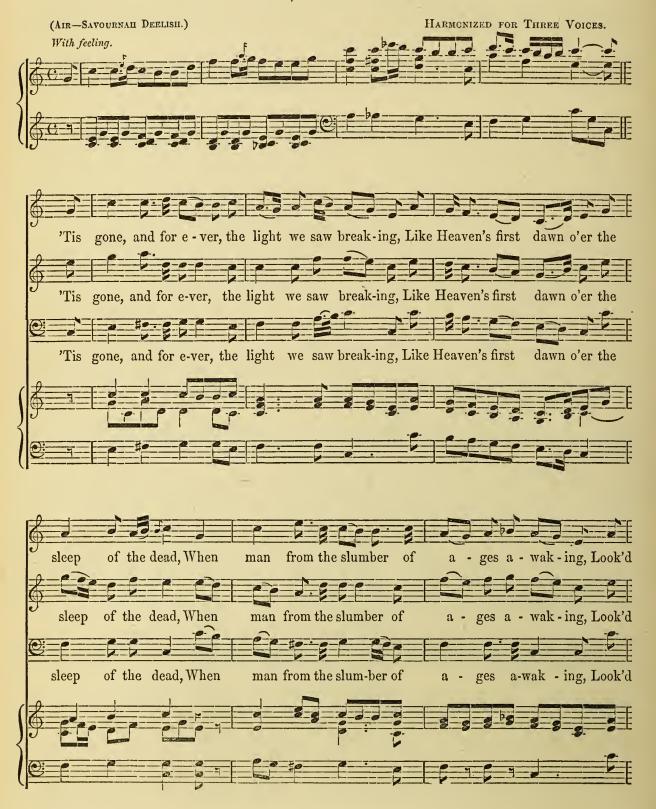
COME, REST IN THIS BOSOM.

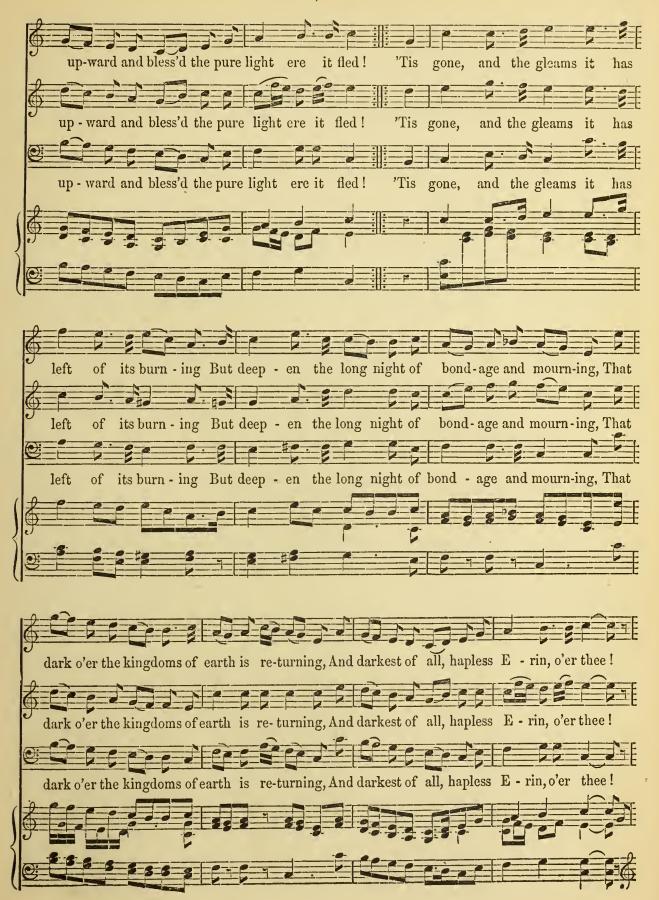


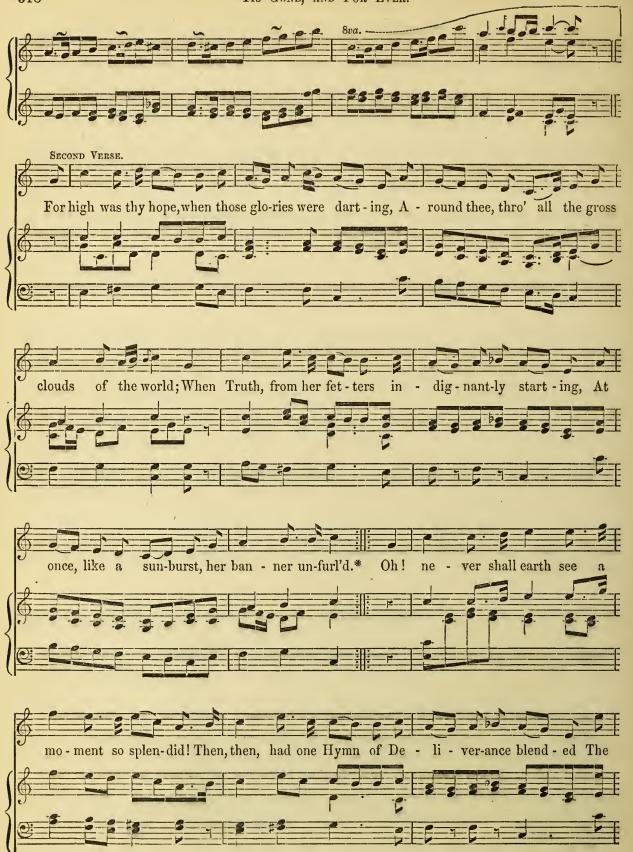




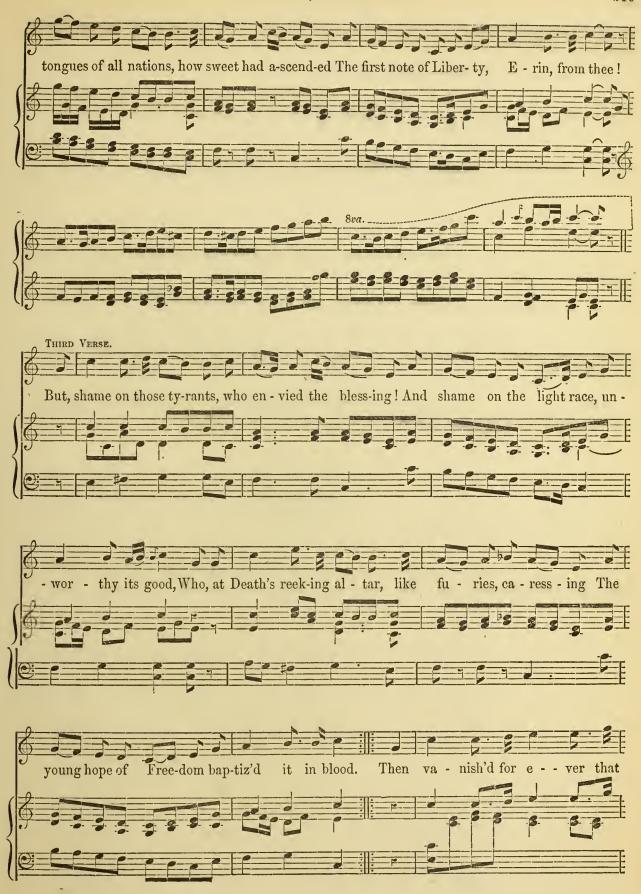
'TIS GONE, AND FOR EVER.

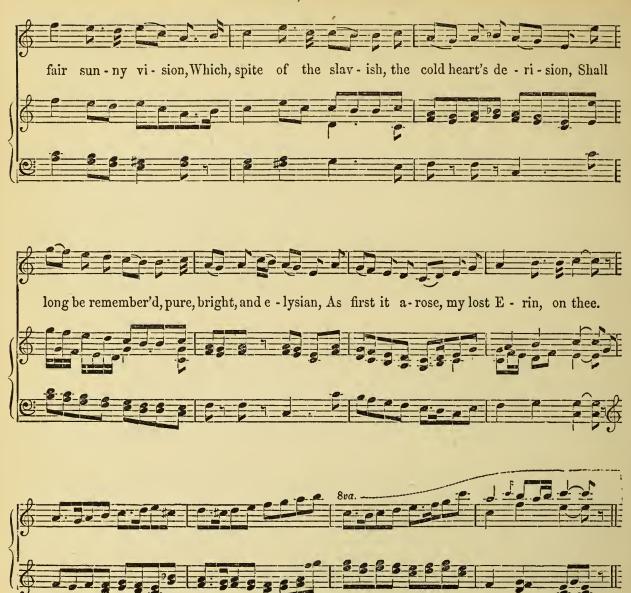




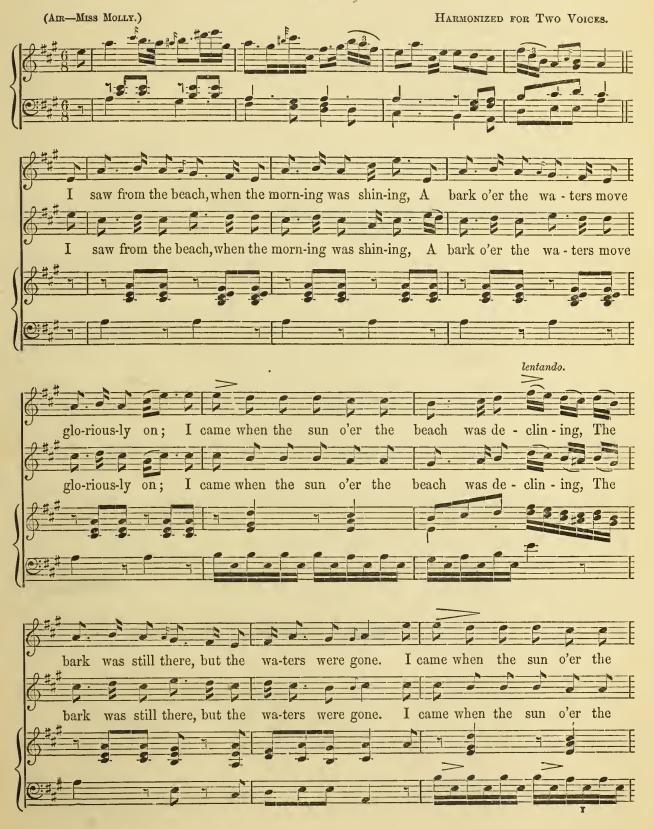


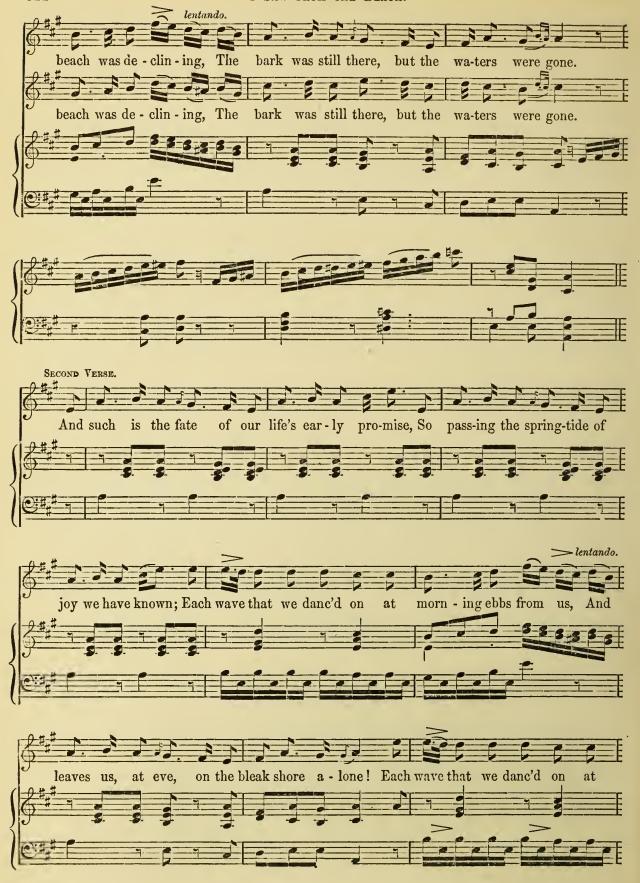
• "The Sun-burst" was the fanciful name given by the ancient Irish to the Royal Banner.

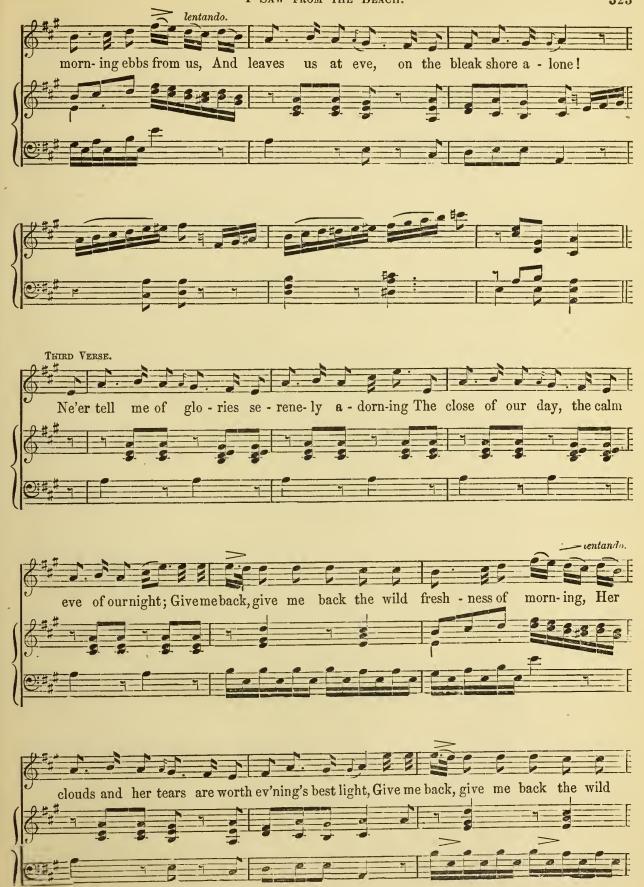


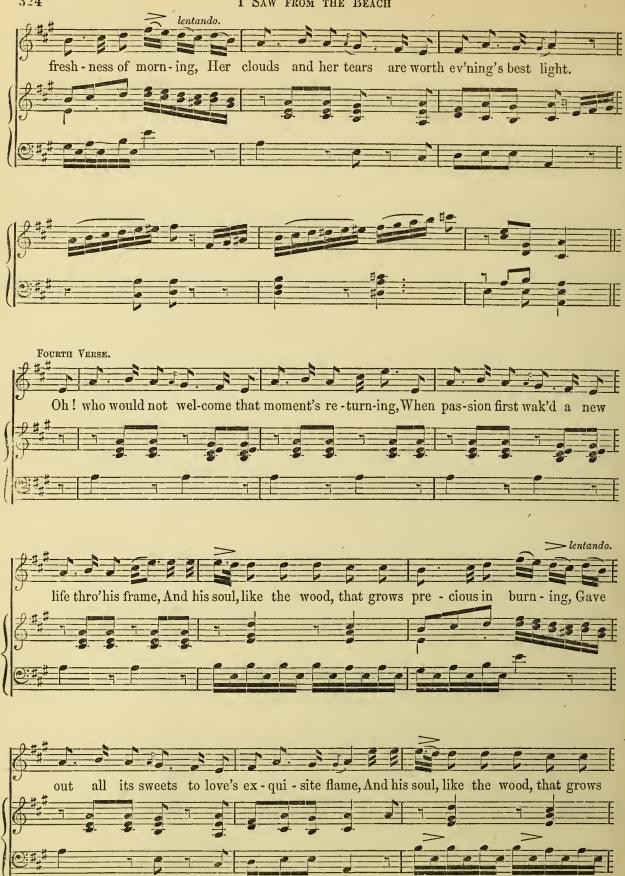


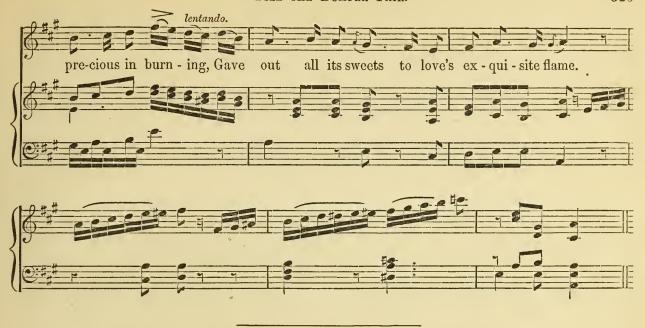
I SAW FROM THE BEACH.



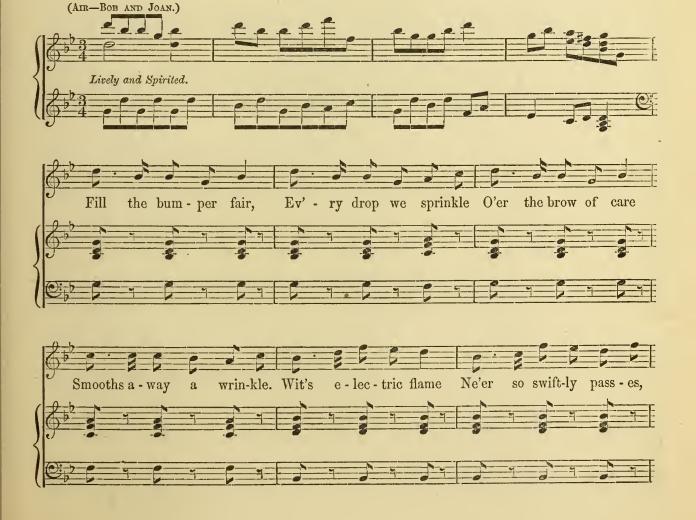


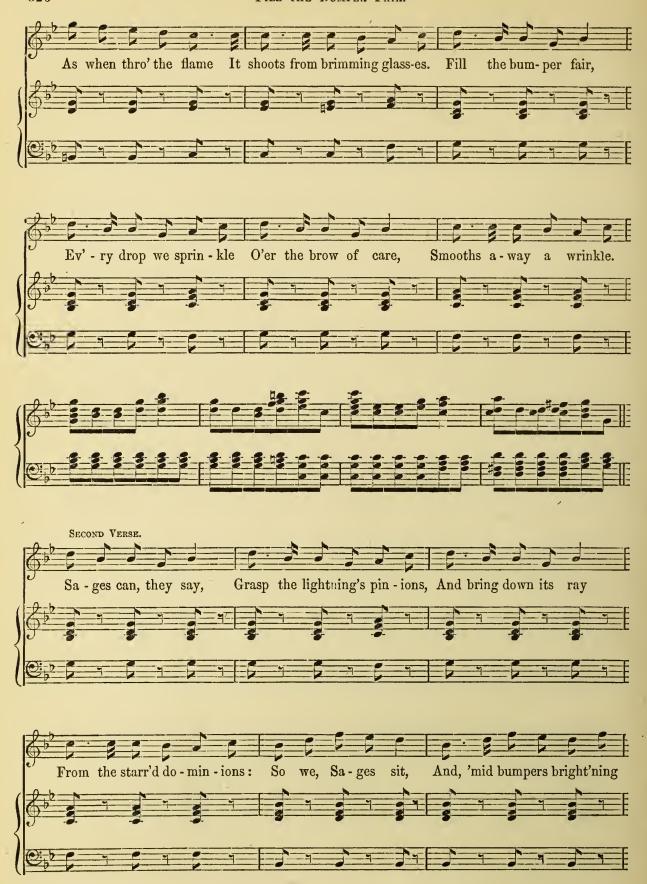


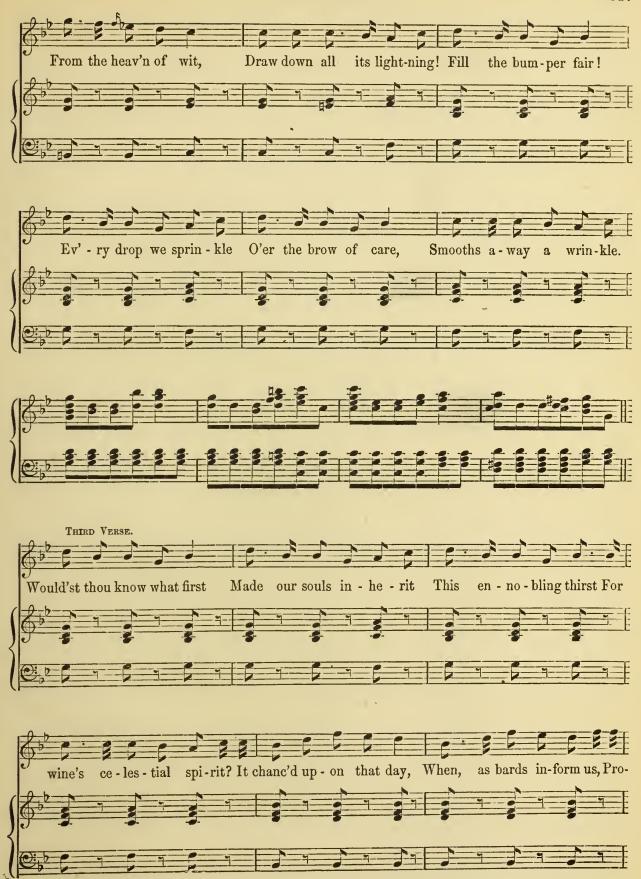


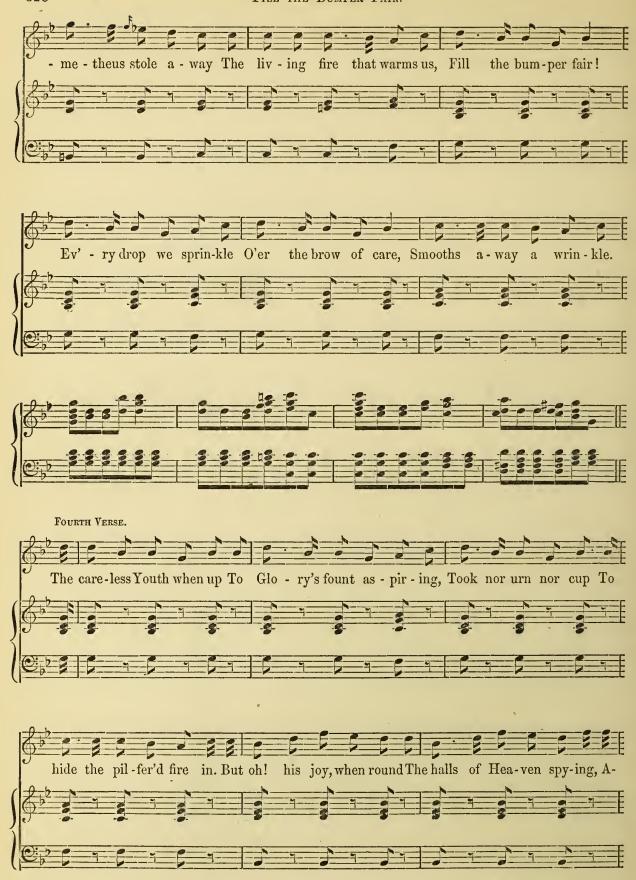


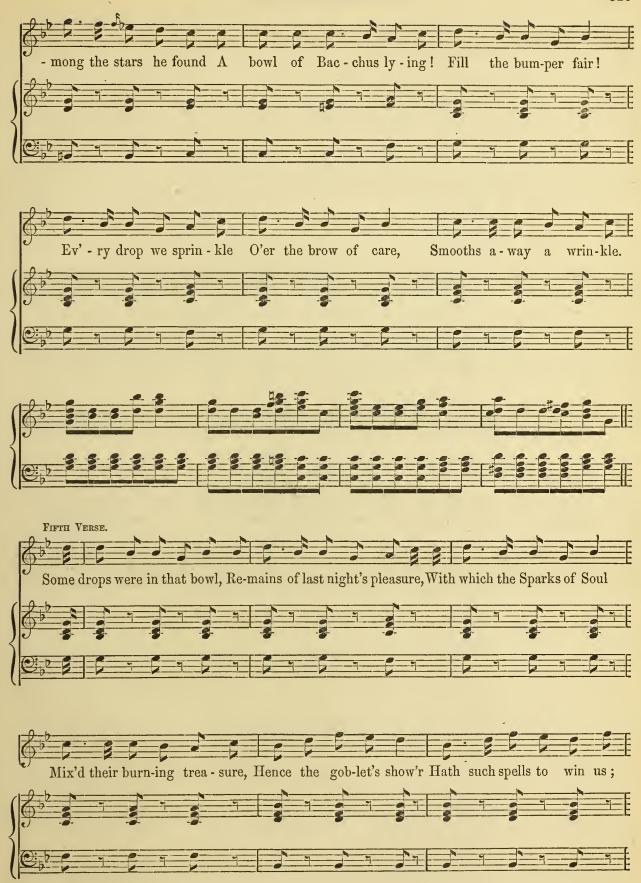
FILL THE BUMPER FAIR.

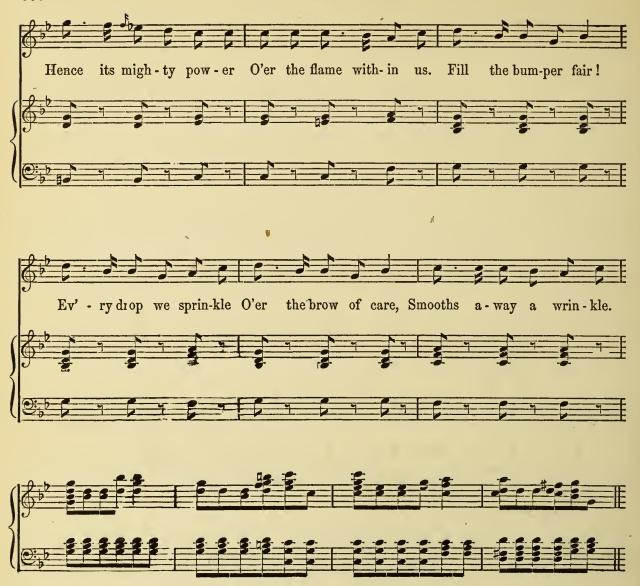




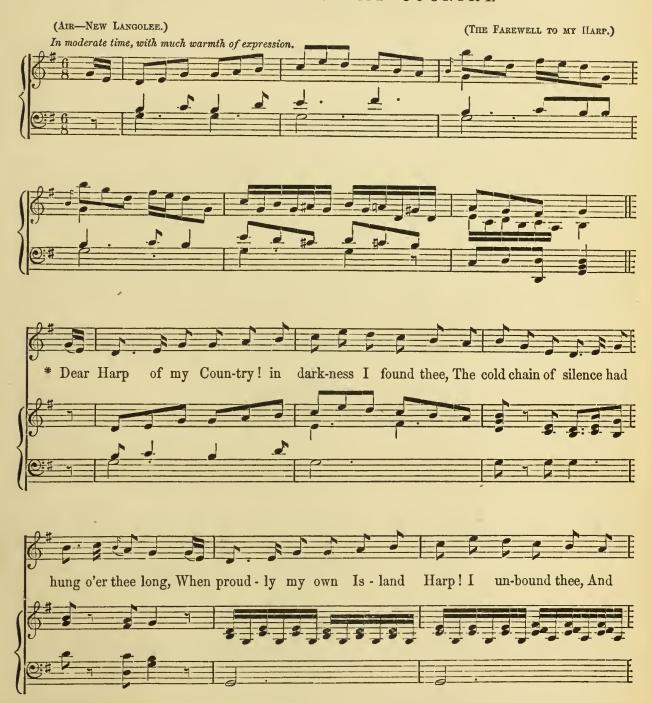






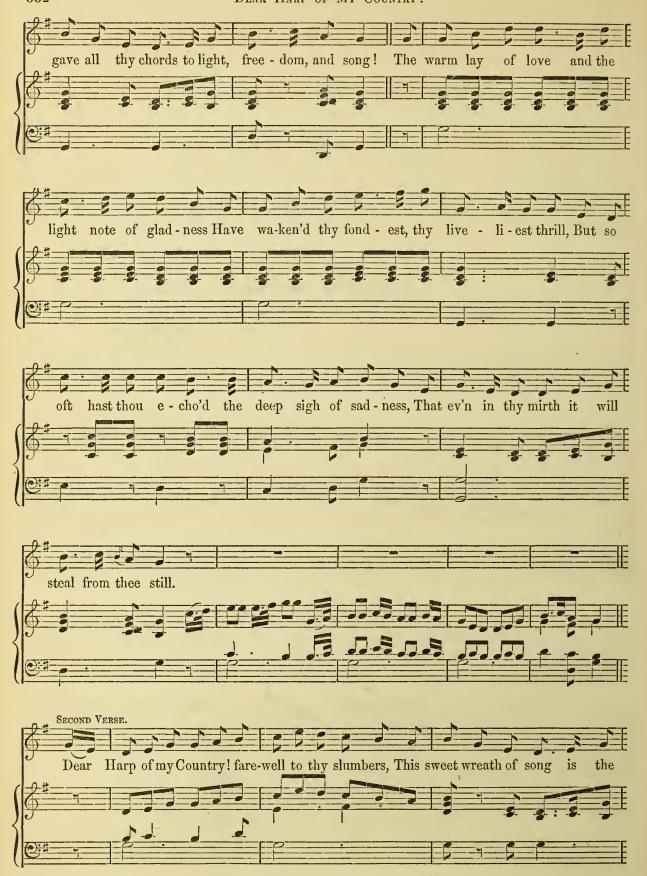


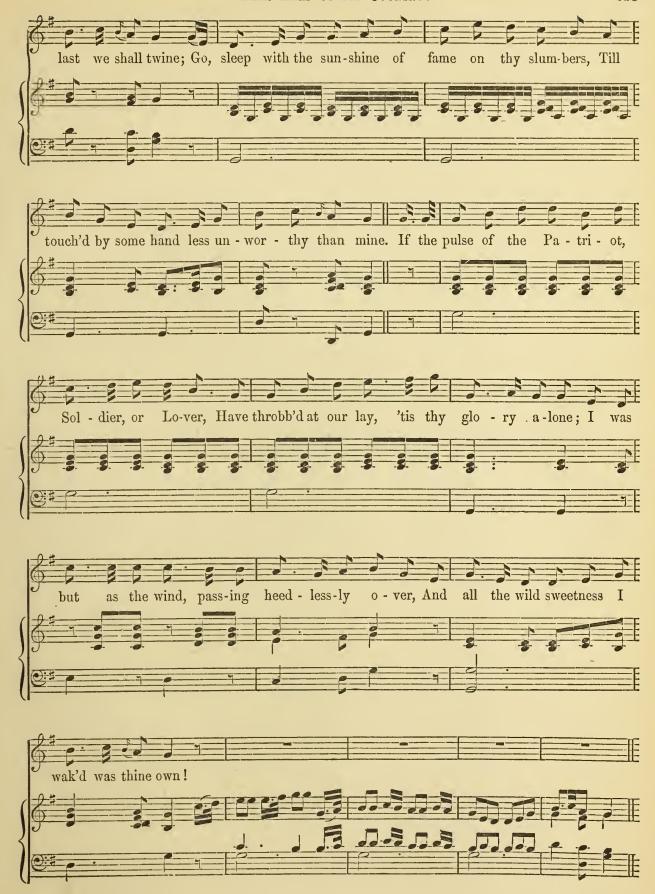
DEAR HARP OF MY COUNTRY.



• In that rebellious but beautiful song, "When Erin first arose," there is, if I recollect right, the following line:—
"The dark chain of Silence was thrown o'er the deep."

The chain of Silence was a sort of practical figure of rhetoric among the ancient Irish. Walker tells us of "a celebrated contention for precedence between Finn and Gaul, near Finn's palace, at Almhaim, where the attending Bards, anxious, if possible, to produce a cessation of hostilities, shook the chain of Silence, and flung themselves among the ranks." See also the Ode to Gaul, the Son of Morni, in Miss Brooke's Relics of Irish Poetry.





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